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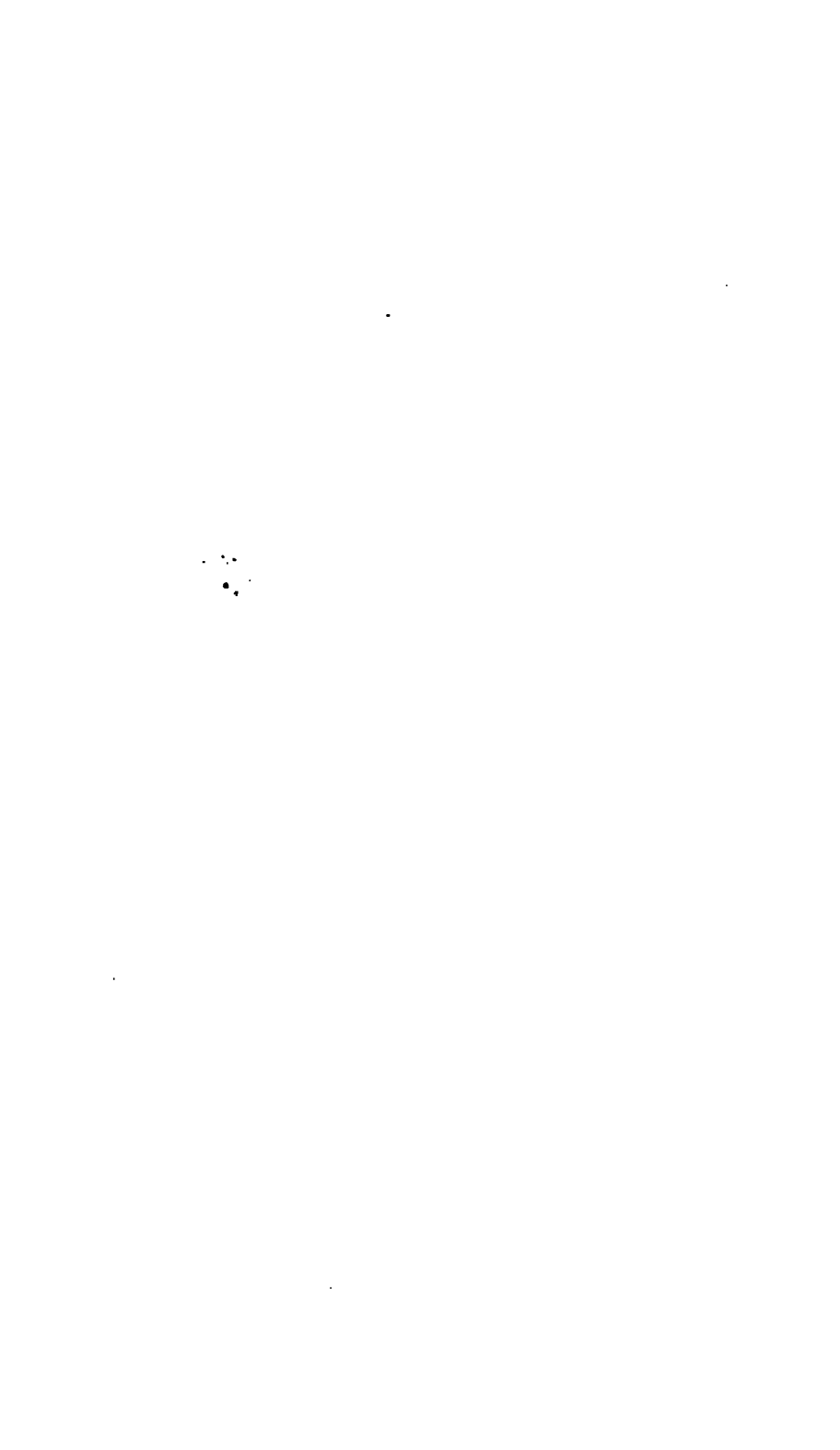
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A

# LATIN GRAMMAR

ON THE SYSTEM OF

CRUDE FORMS.

BY

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## PREFACE.

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GRAMMARS and dictionaries usually give us, as representing the Latin for any English word, the nominative, if the word be a substantive or an adjective, and if the word be a verb, then either the infinitive or the first person of the indicative. But the nominative is in fact the word and something more. In its full form it has a letter *s* at the end, which does not form part of the true word, but shows the connection between that word and the rest of the sentence. In the same way the first person of the indicative has a final *o*, which represents the pronoun *I*, as *scrib-o* 'I write;' while the infinitive has the addition of *ere* or *re*, which gives to the word that modification of meaning which is represented by the term infinitive. Now the crude form system demands that these extraneous letters or syllables be thrown away, and that what is left shall be considered to be the true word. To the naked word thus divested of what is accidental, the term *crude form* has been applied by German writers. The analysis which is required in order to effect this separation happens to be a very easy one. But whether easy or difficult, the pupil is not called upon to perform the duty. It is done for him, and his business is merely to learn the contrary process by which from the bare word the so-called cases are formed by the addition of syllables or letters. We have said that the analysis is easy. A few words will show this to be the case.

In the fourth declension, that of *gradus* for example, the

same letters, down to the vowel *u* inclusive, appear in every case both of the singular and plural, except in the dative of the latter; and the doubt which this one exception might suggest is removed by the occasional occurrence of such forms as *gradubus*. Hence it is inferred as probable that the remaining letters represent the different cases of the singular and plural number. In the fifth declension, the part that is common to every case terminates with the letter *e*. A noun whose nominative ends like the word *avis*, exhibits an *i* in nearly every case; for the singular accusative is *avim* as well as *avem*, and the plural accusative is *avis* as well as *avēs*. Even in the plural nominative too such a form as *avis* is not without example. Hence in words of this shape the portion which includes the vowel *i* is held to be the essential word or crude form. But the third declension contains many words which form their cases in several respects differently from *avis*. For example, *rex regis* has but one form of the accusative, *regem*, never *regim*; and *reges*, never *regis*; and the genitive is *regum*, and not as the analogy of *avium* would suggest, *regium*. Hence we have every reason to treat *reg* as the essential word, for *rex* is by all admitted to be a corruption of *regs*. In the second declension an *o* is to be traced through both numbers, for *servos* and *servom* were used by Cicero and older writers, though the Eton Grammar would give us only *servus* and *servum*. Secondly, the oldest forms on record of the plural nominative and plural dative (or ablative) are respectively *servoe* for *servi* and *servoes* for *servis*. The Greek language, by the forms *λογοι* and *λογois*, confirms these archaisms. Again, the Homeric genitive *λογoiω*, exhibits after the *γ* the vowel we should expect to find, and indeed the Latin itself had probably at one time a genitive *servoius* (something like the Homeric ending) which would correspond to the Ciceronian genitive of the relative: *quoius*. Nor should such genitives in this declension as *nullius* (for *nulloius*) be forgotten. The

vocative alone is left, and when we trace the nominative of a pronoun from *ipsos* through the Terentian *ipsus*, to *ipse*, there is no difficulty in the fact that *servos* or *servus* has become *serve*. Lastly, in the first declension an *a* is traceable throughout the singular, and through the plural also, if we include in our view such datives as *equabus*, *deabus*, or the Greek *μουσα* *s*.

Thus looking to that portion of a noun which appears to be independent of case-ending, we find that the words of the first declension all end in *a*; those of the second in *o*; those of the third in *i*, or a consonant; those of the fourth in *u*; and those of the fifth in *e*. Hence setting aside the nouns which end in consonants, we have a separate declension for each of the five vowels; and the distinctions which exist between the declensions of *rex* and *avis* are enough to justify the establishment of a separate consonantal declension.

So far we have regarded only that portion of a noun which is common to the different cases, that is, the crude form. Let us next look to the part which remains when this common portion has been removed. Five of the six nominatives agree in having a final *s*, as *servo-s*, *avi-s*, *gradu-s*, *re-s* and *reg-s*; and even the first declension occasionally exhibits the *s*, as *Aeneas*\*. The accusatives again agree, adding *em* after a consonant, *m* after a vowel, as *musa-m*, *servo-m*, *avi-m*, *gradu-m*, *re-m* and *reg-em*. The accusative plural presents a similar uniformity of formation, adding *ēs* to those words which end in consonants, and *s* alone to the rest, but so as to lengthen the preceding vowel. Thus we have *musā-s*, *servō-s*, *avī-s*, (or *avēs*), *gradū-s*, *rē-s* and *reg-ēs*. The brevity which suits a preface prevents a complete investigation of the subject, otherwise there would be no difficulty in showing that originally

\* Conversely, although the Greek language commonly presents an *s* at the end of masculine nominatives of the *a* declension, yet the Homeric dialect had already set an example of discarding the *s* in *Νεφέληγερετα Ζεὺς*, &c.



there was but one declension, the cases of every noun, whether singular or plural, having been formed upon a model common to them all.

But an analysis such as we allude to, though necessary to justify the system of crude forms to the scholar, is a matter with which the beginner has no concern. To him the nouns are exhibited for the first time in their naked form. He is told that *equo* is 'a horse,' and is taught to proceed from it as a starting-point to the several cases, including the nominative itself. In this process he has some great advantages over those who employ the system in common use. He can never be under the slightest difficulty about the declension to which a noun belongs. The last letter is an invariable guide. *Gradu* 'a step' must belong to the fourth declension, because it ends in *u*; *domino* 'an owner' must belong to the second, because it ends in *o*. On the other hand, in the ordinary system the nominatives *gradus* and *dominus* having a common ending, are very apt to lead a beginner into error. So again *pater* 'a father,' *linter* 'a boat,' *liber* 'a book,' have a deceitful similarity of termination, which must frequently mislead. But the crude form system places these words before the pupil as *pater*, *linteri* and *libero*, so that they are at once referred to their proper declensions. Nay more, the order in which the declensions are arranged becomes itself a matter of indifference, as it is enough to distinguish them by their terminal letters, *viz.* *a* declension, *o* declension, &c.\*

A similar process of induction may be applied without difficulty to the verb; and the result would be to place under

\* Perhaps it is not an accident that the Italian so commonly presents the Latin words to us in their crude form: Antonio, Arrezzo (= Arretio), pieno, &c. At any rate in the case of proper names such forms are better suited for poetical purposes, and hence the liberty has been taken in the present book of using Tago (§ 1350) and Haleso (§ 958) rather than Tagus, Halesus.

the first conjugation all those verbs whose essential portion or crude form ends in *a* (*ama*), while the second would consist of verbs in *e* (*mone*), the third of verbs in a consonant (*reg*) or *u* (*metu*), and the fourth of verbs in *i* (*audi*).

But it is not merely in the processes of declension and conjugation that simplicity is secured by the system of crude forms. In the general doctrine of derivation similar advantages are gained. The nouns whose nominatives are *Pomona*, *marinus*, *tribunus*, are deduced with more facility from the crude forms *pomo*, *mari*, *tribu*, than from the nominatives *pomum*, *mare*, *tribus*. Or again, from the adjectives *tribulis*, *civilis*, *fidelis*, by striking off the adjectival suffix *li*, we come at once to the crude forms *tribu*, *civi*, *fide*, and not to the nominatives *tribus*, *civis*, *fides*.

Some persons find the strongest motive for a study of the Latin language in the aid it furnishes towards explaining the terms of their own language. These also must admit the superiority of the crude form system. For example, our adjectives *rational*, *manual*, *usual*, *regal*, *vertical*, *real*, when divested of the final *al*, exhibit the crude forms *ration*, *manu*, *usu*, *reg*, *vertic* (= *vertex*), *re*. So again the nouns *salutary*, *lapidary*, *aviary*, *sanguinary*, stand in closer relationship to *salut*, *lapid*, *avi*, *sanguin*, than to *salus*, *lapis*, *avis*, *sanguis*. A consideration of the nominative alone must often tend to obscure similarities, particularly when a word consists of but few letters. For instance, a scholar who has been accustomed to deal only with the nominative *res*, will often have failed to notice that our adjective *real* is derived from it, unless indeed his attention has been specially excited by a contrast between such phrases as *real accounts* and *personal accounts* in book-keeping, or by the use of the term *real* dictionary as opposed to a *verbal* dictionary, or by the metaphysical appellation *realist*.

But one of the most injurious results of the system commonly pursued in Latin Grammars is, that the true power of

the nominative case has been obscured. Nay, the obscurity thus created has extended to the accusative, and has in some measure created a general indistinctness in the conception of the grammatical notion expressed by the term *case*. Now the nominative and accusative cases play the most important part in an ordinary sentence; and unless a distinct and accurate conception be formed of the ideas expressed by these two terms, the whole theory of grammar must be imperfectly understood. In the present work all the case-endings are held to be virtually prepositions; and prepositions themselves in their primary sense invariably express the relations of place. In the next place, the simplest form of the verb is that which denotes action; and thus the simplest form of a sentence is one consisting of an active verb with a nominative and accusative, the nominative to express the source of the action, and the accusative to express its direction or object. In other words, the nominative-ending in its original use denotes *from*, the accusative-ending denotes *to*.

For a full development of these views this is not the place. But there still remain a few matters which require mention.

The present Grammar has extended to a much greater length than was contemplated when it was commenced. This evil is partly compensated by a full index, but a judicious teacher will not allow his pupil to overload himself by committing to memory more than the essential parts; and these include little beyond the declensions and conjugations. He should indeed be thoroughly acquainted with the formation of the perfects and supines, but in impressing these upon the mind, the greatest difficulty commonly consists in recollecting their succession. But this succession is precisely what is most unimportant. It would be wise therefore to let the first column of pp. 79-91 remain before the pupil's eye. He has in fact gained all the requisite knowledge if, given the root or crude form of the verb, he can then supply the principal parts.

The terms *accent* (§ 22-26), *enclitic* (§ 27), and *proclitic* (§ 28), may appear perhaps for the first time in a Latin Grammar for schools. The doctrine of accent has a closer connection than is commonly supposed with the metrical writings of even Virgil and Horace, and it is admitted to be the basis of Terentian verse. It therefore deserves an admission into our grammars. The principles laid down in reference to accent in §§ 22, 23, agree with the notions commonly prevailing; but the two following sections include a principle which has hitherto been confined to the writings of Bentley and Hermann, and even by those scholars has been put forward but indistinctly and imperfectly. The present writer has elsewhere endeavoured to establish the importance of the proposed pronunciation for those who read Plautus and Terence, and its advantages even in other metrical writings. On the present occasion it will be enough to point out that the ordinary pronunciation of such words as *mulierem*, *exierat*, *perimus*, gives the intonation of a long syllable to what is admitted by all to be a short vowel: whereas he who pronounces *múlyerem* reminds himself by that pronunciation that both the *u* and the *i* are short. The common pronunciation is apt to introduce errors and impress them on the memory. Thus it is very commonly supposed that *recupero* has a long *u*. But the metres of Plautus tell us that this vowel is short, in agreement with the quantity of the same vowel in *occupo*, *aucupem*, for all these words are ultimately to be traced to *cap-ere*. If the new mode, which is now becoming common, of dividing *pat-er* so as to give the *t* to the first syllable, has the recommendation of fixing the shortness of the *a* in the memory, a still greater advantage follows the pronunciation *rec'perare*, as it bears witness to the brevity of two syllables. The term *proclitic* is adopted from Hermann's treatise: "De emendanda ratione Graecae Grammaticae."

In compiling this book much advantage has been derived

from the following sources,—the Lexicon of Forcellini, the philological writings of Madvig, and the grammars of Zumpt, Ramshorn, and Madvig. With the work of Zumpt the writer has been so long conversant that he cannot trust his memory to say what he owes and what he does not owe to it. Ramshorn's examples have frequently been adopted, but not until after reference to the original sources, as his quotations are often inaccurate. The writings\* of Professor Madvig of Copenhagen deserve to be better known in this country than they are at present. Repeated reference has been made to them in the notes upon the Syntax.

The writer must lastly express his great regret at the long period that has elapsed since the first sheets were printed. His other engagements are so laborious that he has found it impossible to proceed with the work except in his vacations, and of these some portion was always required in order to provide a stock of bodily and mental vigour for the resumption of his duties. He still feels that justice cannot be done to the system of crude forms unless a dictionary upon the same principle be prepared. To this task he will forthwith apply his vacant time, with some hope of completing it within a reasonable period, as a dictionary for the use of boys, to be a good one, must necessarily be short.

University College, London,  
January 13, 1846.

\* They include the following:—Two volumes in 8vo of *Opuscula*; an edition of the *De Finibus* in 8vo, and of certain orations of Cicero in 12mo; a Treatise on *Asconius* in 12mo; a Letter to the elder Orelli on his edition of Cicero in 12mo; and a Latin Grammar in the German language in 8vo.

## ABBREVIATIONS.

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|          |              |              |                                 |
|----------|--------------|--------------|---------------------------------|
| Abl. Ab. | Ablative.    | p.           | page.                           |
| Acc. Ac. | Adjective.   | pp.          | pages.                          |
| Adj.     | Adverb.      | Part.        | Participle.                     |
| Adv.     | Afranius.    | Perf.        | Perfect.                        |
| Afran.   | Accusative.  | Pers.        | Persius.                        |
| C. F.    | Crude Form.  | Phaedr.      | Phaedruss.                      |
| Caes.    | Caesar.      | Plaut.       | Plautus.                        |
| Cic.     | Cicero.      | Plin.        | Plinius.                        |
| Colum.   | Columella.   | Plur. Pl. P. | Plural.                         |
| Comp.    | Comparative. | Pos.         | Positive.                       |
| Dat. D.  | Dative.      | Pres.        | Present.                        |
| Enn.     | Ennius.      | Quadrig.     | Quadrigarius.                   |
| Fem. F.  | Feminine.    | (r.)         | Reflective verb.                |
| Fut.     | Future.      | Sal.         | Salustius.                      |
| Gen. G.  | Genitive.    | Sen.         | Seneca.                         |
| Hor.     | Horatius.    | seq.         | sequentia, or,<br>what follows. |
| Imperat. | Imperative.  | Sing. S.     | Singular.                       |
| Imperf.  | Imperfect.   | Subj.        | Subjunctive.                    |
| Ind.     | Indicative.  | Subst.       | Substantive.                    |
| Infin.   | Infinitive.  | Sulpic.      | Sulpicius.                      |
| Juv.     | Juvenalis.   | Superl. Sup. | Superlative.                    |
| Liv.     | Livius.      | Syr.         | Syrus.                          |
| Lucr.    | Lucretius.   | Tac.         | Tacitus.                        |
| MS.      | Manuscript.  | Ter.         | Terentius.                      |
| Masc. M. | Masculine.   | Var.         | Varro.                          |
| Neut. N. | Neuter.      | Vb.          | Verb.                           |
| Nom. N.  | Nominative.  | Virg.        | Virgilius.                      |
| Obs.     | Observe.     | Voc. V.      | Vocative.                       |
| Ov.      | Ovidius.     |              |                                 |



# LATIN GRAMMAR.

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## ALPHABET.

THE Latin language was spoken in Rome and Latium, and afterwards spread with the Roman conquests over the greater part of Italy, France, and Spain.

2. The Alphabet consisted of twenty-one letters : a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, x, without any j, v, w, y, z.

3. The Vowels are i, e, a, o, u.

4. The Liquid Consonants are r, l, n, m.

5. X is a Double Consonant, the same as ks.

6. K is used only before a, Q only before u.

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## PRONUNCIATION.

7. The true Pronunciation of the Latin language is no longer known. The Vowels were probably pronounced as they now are in Italian.

8. In England the words are pronounced nearly as they would be in English.

9. When *i* before a vowel commenced a syllable, it was a consonant, and was pronounced like *y* in *youth*. But the English change it into a *j*. Thus *iunior*, (*yunior*) *younger*, is commonly written and pronounced *junior*.

10. When *u* before a vowel commenced a syllable, it was a consonant, and was pronounced like *w* in *wine*. But the English change it into a *v*. Thus *uallo*, (*wallo*), a *palisade*, is commonly written and pronounced *vallo*.

11. *C* and *g* were always pronounced as in *cat* and *goose*, even before *i* and *e*. But the English follow their own rule. Thus *Ci-*



cero, the Roman orator, called himself Kikero. The English pronounce his name as if written *Sisero*.

12. The diphthongs *ae*, *oe*, are generally pronounced as *e*.

13. A *short* syllable is pronounced rapidly, and is sometimes marked by a crescent ( ^ ) : as the *i* in *domino*, *master*.

14. A syllable is said to be *long by nature*, when the voice dwells upon the vowel : as, *vē-na*, *vein*.

15. A syllable is said to be *long by position*, when the vowel is followed by two consonants which do not both belong to the next syllable : as, *māg-no*, *great* ; *ēt mater*, *and the mother* ; *sūnt*, *they are*.

16. A straight line ( ¯ ), placed over the vowel, is used to denote a long syllable : as, *vēna*, *a vein*.

17. A diphthong is long by nature : as, *aū-ro*, *gold*.

18. A vowel followed by a vowel in the next syllable is generally short : as, *fi-lī-o*, *son*.

19. A short vowel followed by a consonant should generally be pronounced with the consonant : as, *păt-er*, *father*.

20. A long vowel followed by a consonant should generally be pronounced separately from the consonant : as, *mā-ter*, *mother*.

21. If a short vowel be followed by two consonants which can be pronounced at the beginning of a syllable, there are often two ways of dividing the word. Thus *fūnebri*, *mournful*, *connected with a funeral*, is pronounced in prose, *fu-ně-bri* ; but in verse it may be pronounced *fu-néb-ri*. Such a syllable is said to be common, and is marked ( ~ ), as *funěbri*.

22. If the last syllable but one be long, it has the accent, as, *vī-no*, *wine* ; *ár-cu*, *bow* ; *re-gí-na*, *queen* ; *sa-gít-ta*, *arrow*.

23. If the last syllable but one be short, and the last syllable but two be long, this long syllable has the accent : as, *fí-lī-a*, *daughter* ; *avún-cŭlo*, *a mother's brother*.

24. If several short syllables come together, the second of them counting from the beginning of the word is nearly dropped. Thus *ŏpĕra*, *work*, should be pronounced almost as *óp'ra* ; *mĭsĕría*, *wretchedness*, as *mís'ria* ; *exĭĕrat*, *he had gone out*, as *ex-í'rat*.

25. If the syllable to be so dropped be an *i* or *u* followed by a vowel, pronounce the *i* like *y*, the *u* like *w*. Thus *mŭlĭer*, *a woman*, was pronounced *múl-yer* ; *pĕrĭĩmus*, *we are ruined*, *pér-yĩmus* ; *restĭtŭĕre*, *to set up again*, *restít-wĕre*.

26. A long word has sometimes more than one accent: as, *im-mortáli*, *immortal*; *rěcŭpěrare*, (*réc'peráre*), *to recover, to get back*.

27. *Enclitics* are little words pronounced and sometimes even written with the word preceding: as, *quě*, *and*; *matér-que*, *and the mother*; *vě*, *or*; *matér-ve*, *or the mother*; *ně*, *in asking questions*; *matér-ne abiit?* *Is the mother gone away?* Prepositions placed after a noun are of this kind: as, *altís-de montibus*, *down from the high mountains*.

28. *Proclitics* are words pronounced and sometimes even written with the word following. Prepositions are of this kind: as, *intér-nos*, *between us*; *intér-se*, *between them*; *in-prímis*, *among the first*; *á-me*, *from me*.

29. *Elision*. When one word ends with a vowel or a vowel and an *m*, and the next begins with a vowel or an *h*, the final vowel and the *m* of the first word are not pronounced in poetry. Thus,

*Monstrum horrendum informe ingens cui lūmēn ādemptum* should be read:

*Monstr', hórrend', ínform', íngens, cui lúmen adémptum.*

## WORD-BUILDING.

30. The simplest words consist of one syllable: as, the verbs *dŭc*, *lead or draw*; *āg*, *drive or put in motion*; *frāg* or *frang*, *break*; or the substantives *pěd*, *foot*; *sāl*, *salt*; *sōl*, *sun*; or the adjective *trŭc*, *cruel*.

These are called *roots*.

31. Sometimes they have a vowel besides: as the verbs *mōve*, *move*; *dōce*, *teach*; *audi*, *hear*; or the substantives *mānu*, *hand*; *auri*, *ear*; *nāso*, *nose*; or the adjectives *longo*, *long*; *brěvi*, *short*.

32. A *suffix* is a syllable which is added to the end of a word and adds to or alters its meaning: as, *frāg*, *break*; *frag-měn*, *a piece broken off*.

33. A short vowel, generally *ĭ*, seems sometimes to be inserted before the suffix: as in *frāg-ĭ-li*, *easily broken*.

34. Several suffixes may be added one after another to the same

root : as, *fūc*, *do*; *fāc-ī-li*, *easily done*; *fācīlī-tāt*, *the being easily done, facility*; *fācīlītāt-īs*, *of facility*.

Words formed by suffixes are said to be *derived*.

35. A *prefix* is a syllable which is placed before a root, and adds to or alters its meaning : as, *frang*, *break*; *per-fring*, *break through*; *dūc*, *lead*; *dē-dūc*, *lead down*.

Words formed by prefixes are said to be *compounded*.

36. In the derivation and composition of words the letters are sometimes slightly altered : as, *frāg*, or *frang*, *break*; *frac-to*, *broken*; *perfring*, *break through*; *ōpēs*, *work*; *ōpēr-īs*, *of the work*.

## NOUNS.

37. The Latin language has no article, so that a Latin substantive may be translated in three ways. 1. without an article, as *mūliēr*, *woman*. 2. with the indefinite article, as *mūliēr*, *a woman*. 3. with the definite article, as *mūliēr*, *the woman*.

38. With Latin substantives there are three questions to be asked : What is the gender? What is the case? What is the number?

39. The genders are two, *masculine* and *feminine*. If a noun be of neither gender, it is called *neuter*.

See table of genders. (pp. 19, et seq.)

40. Little suffixes with the meaning of prepositions are added to nouns. Thus *Sulmōn* was the name of a town in Italy. Add the suffix *em* to it, and *e-ō Sulmōn-em* means *I am going to Sulmon*. Add the suffix *i*, and *Sulmōn-i hābīt-ō* means *I reside at Sulmon*.

41. A noun, before these suffixes are added, is said to be in the *crude form*.

42. The word made up of a noun and one of these suffixes is called a *case*.

43. There are five suffixes, which being added to a crude form make five cases : the nominative, accusative, genitive, dative, and ablative. To these is commonly added the vocative\*.

\* The case so called is in reality, so far as the Latin language is concerned, a nominative; except perhaps in the singular of the *o* declension, viz. *āvē*. But even with this compare the nominatives *iste*, *ille*, *ipse*.

44. The *nominative* is formed by the suffix *s*: as, hiēm, *winter*; nom. hiems.

The nominative marks the quarter *from* which an action proceeds. Thus, in the sentence, 'the master strikes the slave;' the blow comes *from* the master: this word *master* in Latin would be in the nominative case.

The nominative is called the *subject* in English grammar.

The vocative is used in addressing people.

45. The *accusative* is formed by the suffix *en* softened into *em*: as, hiēm; acc. hiēm-em.

46. The accusative marks the quarter *to* which an action is directed: as, eō Sulmōnem, *I am going to Sulmon*. Or again in the sentence, 'the master strikes the slave;' the blow goes *to* the slave: this word *slave* in Latin would be in the accusative case.

The accusative is often used with prepositions; as, in urbēm vēnit, *he came into the city*.

The accusative is called the *object* in English grammar\*.

47. The *genitive* is formed by the suffix *iūs* or *īs*: as, quo, *who*; gen. quō-iūs; hiēm; gen. hiēm-īs.

The genitive signifies *from*: as, călor sōl-īs, *the heat from the sun*. It is commonly translated by *of*: as, călor sōlīs, *the heat of the sun*; or by the English suffix *'s*: as, călor sōlīs, *the sun's heat* †.

48. The nominative and genitive both signify *from*: but they differ in this; the nominative belongs to a *verb*, the genitive to a *noun*.

49. The *dative* is formed by the suffix *bi*, often changed into *ī*: as, tū, *you*; dat. tī-bi; hiēm, *winter*; dat. hiēm-ī.

The dative answers to the question, *where*, and is translated by *at* or *in*: as, Sulmōn-ī, *at Sulmon*; ālī-bi, *in another place*. It is used also for *to*, if there is no motion: as, haeret tibi, *it clings to you*.

50. The ablative was originally the same as the dative; but the *ī* is often changed into an *ě*: as, crude form, hiēm, *winter*; abl. hiēm-ě; or lost altogether, leaving the preceding vowel long: as, āla, *wing*; abl. ālā.

\* The English language has the accusative suffix in *him*, the accusative of *he*; and in *whom*, the accusative of *who*.

† The English language has the genitive suffix in *his*, the genitive of *he*; and in *whose*, the genitive of *who*.

The ablative often agrees in meaning with the dative: as, D. rūr-ī; or Ab. rūr-ě, *in the country*; D. Sūlmōn-ī; or Ab. Sūlmōn-ě, *at Sulmon*.

51. The ablative is often used with prepositions: as, cum rēg-ě, *with the king*; In urb-ě, *in the city*.

52. *Number*.—The *plural* is generally marked in English by *s* or *en*: as, *dogs, oxen*; in Latin sometimes by *s*, sometimes by *um* or *um*. These suffixes are added to the case-suffixes; as in the genitives servō-r-um for servō-'s-um, *of slaves*; rē-r\*-um for rē-'s-um, *of things*; or in the datives, vō-bī-s; rē-bū-s.

53. In adding these case-suffixes and plural-suffixes to the crude forms, some changes take place, particularly if the crude form end in a vowel.

54. These changes depend chiefly upon the last letter of the noun. Nouns are therefore divided, according to the last letter, into classes called *declensions*.

## 55. CONSONANT (OR THIRD†) DECLENSION.

### 1. MASCULINE AND FEMININE NOUNS.

| Latin crude form. English. } | Rēg. king. | Pătēr. father. | Rătīōn. account. | Ordōn. rank. | Cōmīt. companion. |
|------------------------------|------------|----------------|------------------|--------------|-------------------|
| <i>Singular.</i>             |            |                |                  |              |                   |
| Nom.                         | rex        | pătēr          | rătīō            | ordō         | cōmēs             |
| Voc.                         | rex        | pătēr          | rătīo            | ordo         | cōmēs             |
| Acc.                         | rēgem      | patrem         | rătīōnem         | ordīnem      | cōmītem           |
| Gen.                         | rēgis      | patrīs         | rătīōnis         | ordīnis      | cōmītīs           |
| Dat.                         | rēgī       | patri          | rătīōnī          | ordīnī       | cōmītī            |
| Abl.                         | rēgē       | patrē          | rătīōnē          | ordīnē       | cōmītē            |
| <i>Plural.</i>               |            |                |                  |              |                   |
| Nom.                         | rēgēs      | patrēs         | rătīōnēs         | ordīnēs      | cōmītēs           |
| Voc.                         | rēgēs      | patrēs         | rătīōnēs         | ordīnēs      | cōmītēs           |
| Acc.                         | rēges      | patrēs         | rătīōnēs         | ordīnēs      | cōmītēs           |
| Gen.                         | rēgum      | patrum         | rătīōnum         | ordīnum      | cōmītum           |
| Dat.                         | rēgībūs    | patribūs       | rătīōnībūs       | ordīnībūs    | cōmītībūs         |
| Abl.                         | rēgībūs    | patribūs       | rătīōnībūs       | ordīnībūs    | cōmītībūs         |

\* The *r* for *s* in the genitive is seen in the English genitives *her* and *their*.

† The numbers of the declensions are given, because they are so arranged in nearly all grammars and dictionaries.

## 56. CONSONANT (OR THIRD) DECLENSION.

## 2. NEUTER NOUNS.

Neuter nouns differ from others only in the N., V., and Acc., which are always alike. In the singular they are nearly always short in the last syllable, and in the plural always end in *ǣ*.

| Latin crude<br>form.<br>English. | Nōmēn.<br><i>name.</i> | Opēs.<br><i>work.</i> | Frigōs.<br><i>cold.</i> | Rōbōr.<br><i>oak.</i> | Cāpūt.<br><i>head.</i> |
|----------------------------------|------------------------|-----------------------|-------------------------|-----------------------|------------------------|
| <i>Singular.</i>                 |                        |                       |                         |                       |                        |
| Nom.                             | nōmēn                  | ōpūs                  | frigūs                  | rōbūr                 | cāpūt                  |
| Voc.                             | nōmēn                  | ōpūs                  | frigūs                  | rōbūr                 | cāpūt                  |
| Acc.                             | nōmēn                  | ōpūs                  | frigūs                  | rōbūr                 | cāpūt                  |
| Gen.                             | nōmīnīs                | ōpērīs                | frigōrīs                | rōbōrīs               | cāpītīs                |
| Dat.                             | nōmīnī                 | ōpērī                 | frigōrī                 | rōbōrī                | cāpītī                 |
| Abl.                             | nōmīnē                 | ōpērē                 | frigōrē                 | rōbōrē                | cāpītē                 |
| <i>Plural.</i>                   |                        |                       |                         |                       |                        |
| Nom.                             | nōmīnǣ                 | ōpērǣ                 | frigōrǣ                 | rōbōrǣ                | cāpītǣ                 |
| Voc.                             | nōmīnǣ                 | ōpērǣ                 | frigōrǣ                 | rōbōrǣ                | cāpītǣ                 |
| Acc.                             | nōmīnǣ                 | ōpērǣ                 | frigōrǣ                 | rōbōrǣ                | cāpītǣ                 |
| Gen.                             | nōmīnum                | ōpērum                | frigōrum                | rōbōrum               | cāpītum                |
| Dat.                             | nōmīnībūs              | ōpērībūs              | frigōrībūs              | rōbōrībūs             | cāpītībūs              |
| Abl.                             | nōmīnībūs              | ōpērībūs              | frigōrībūs              | rōbōrībūs             | cāpītībūs              |

## 57. REMARKS ON THE CONSONANT DECLENSION.

The nominative, as has been already said, is most regularly formed by the addition of *s*: as, hiēm, *winter*; N. hiems.

58. If the crude form end in *g* or *c*, *x* is written instead of *gs* or *cs*: as, rēg, *king*; N. rex; nūc, *nut*; N. nux.

59. If the crude form end in *d* or *t*, this letter is omitted: as, lā-pīd, *stone*; N. lāpīs; cōmīt, *companion*; N. cōmēs.

60. If in Greek words the crude form end in *ant*, *ent*, or *unt*, the Nom. will end in *ās*, *īs*, *ūs*.

61. Even in Latin words, this change is sometimes found: as, infant, *infant*; N. infans, or infas.

62. If the crude form end in *r*, *l*, *n*, the *s* is omitted: as, pātēr, *father*; N. pātēr.

63. If the crude form end in *ōn* or *ōn*, the *n* also is omitted: as,

hōmōn, *human being*; rātiōn, *an account*; N. hōmō; rātiō. In Greek names in *on* or *ont*, the *n* is often retained, but not by the best writers: as, Lăcōn; Xěnōphont; N. Lăcōn; Xěnōphōn; better Lăcō; Xěnōpho.

64. If the crude form end in *s* or *ss*, only one *s* is left at the end of the nominative: as, mūs, *mouse*; ōs, *mouth*; oss, *bone*; N. mūs; ōs; ōs.

65. If the crude form end in *ll*, *rr*, or *rd*, the second of these consonants is omitted in the nominative: as, ass, *a unit or a pound weight*; N. ās.

66. If the word be neuter, the *s* is not added: as, ālēc, *a sort of fish*; N. ālēc. Many adjectives, however, take the *s* even for the neuter N. V. Ac.: as, fērōc, *haughty*; praesent, *present*; N. V. Ac. neut. fērox; praesēns.

67. Neuters in măt, borrowed from the Greek language, drop the *t* in the N. V. Ac.: as, poēmăt, *a poem*; N. V. Ac. poēmă.

68. If the crude form has a short *i* before the final consonant, this is often changed in the N. into *ě*: as, mīlīt, *soldier*; N. mīlēc.

69. If the crude form end in *ēs* or *ōs*, the N. and V. generally prefer *ūs*: as, vėnės, *beauty*; corpōs, *a body*; N. and V. vėnūs; corpūs. Neuter words retain the *ūs* in the Ac. also. Greek words prefer *ōs* in the N. V. Ac. of neuters.

70. The crude form of comparative adjectives ends in *ōs*; whence the neuter N. V. Ac. end in *ūs*, the masculine and feminine N. and V. in *ōr*: as, mēliōs, *better*; N. and V. m. and f. mēliōr; N. V. Ac. neut. mēlīūs.

71. \* When the nominative is left with a single consonant at the end, the quantity of the preceding vowel generally remains as in the crude form: as, sālūt, *safety*; custōd, *keeper*; N. sālūs; custōs. On the other hand, ānăt, *duck*; lăpīd, *stone*; pătēr, *father*, have in the N. ānăs; lăpīs; pătēr.

72. But the crude forms in *ōr* have a short nominative: as, tīmōr, *fear*; N. tīmōr.

\* In old writers, such as Ennius, Plautus, Terence, (and occasionally even Virgil,) nominatives, which should be short according to this rule, are at times long: as, pătēr, like the Greek πατήρ. So the nominatives āēr, sōnīpēs, ābiēs, āriēs, pāriēs, Cērēs, āmōr, sanguīs, pulvis, from the crude forms āēr, sōnīpēd, ābiēt, āriēt, pāriēt, Cērēs, āmōr, sanguīn, pulvis, are met with.

73. Crude forms in *s* coexist for the most part with crude forms in *r*: as, *arbōs* or *arbōr*, *a tree*; *ōdōs* or *ōdōr*, *scent*. Of these, the form with *r* is preferred, in those cases where a vowel follows: as, *G. arbōrīs*, *of a tree*; *ōdōrīs*, *of the scent*.

74. If the crude form end in *īs*, *ēr* takes its place in those cases where a vowel follows: as, *pulvīs*; *dust*, *G. pulvērīs*.

75. If the crude form end in *ōn*, *ēn*, *ūt*, &c., the short vowel is often changed into *ī* in those cases where a vowel follows: as, *ordōn*, *rank*; *čăpūt*, *head*; *G. ordinīs*; *čăpītīs*. *Cărōn*, *flesh*, drops the vowel altogether in those cases: as, *G. carnīs*.

76. V. Greek words in *ant* form the V. in *ā*: as, *Atlant*; N. *Atlās*; V. *Atlā*.

77. Ac. Greek words often form the Ac. in *ă*: as, *Pallăd*; N. *Pal-lăs*; Ac. *Pallădă*.

78. G. Greek words often form the G. in *ōs* or *ūs*: as, *Pallăd*; G. *Pallădōs*.

79. D. The dative sometimes takes an *ě* instead of an *ī*: as, *aes*, *bronze*; D. *aerī*, and very rarely *aerě*.

80. D. Greek words sometimes form the D. in *ī*: as, *Pallăd*; D. *Pallădī*.

81. Ab. The ablative sometimes takes an *ī* instead of an *ě*: as, *čăpūt*, *head*; Ab. *čăpītě*, and very rarely *čăpīti*.

82. N. and V. pl. Greek words often shorten the last syllable of the N. and V. pl.: as, *rhětōr*; N. and V. pl. *rhětōrēs*.

83. N. V. Ac. pl. Greek neuter nouns whose crude form ends in *ēs* form the N. V. and Ac. pl. in *ěă* or *ē*: as, *ěpēs*; N. sing. *ěpōs*; N. V. Ac. pl. *ěpeă* or *ěpē*.

84. Ac. pl. Greek words often form the Ac. pl. in *ăs*: as, *rhětōr*; Ac. pl. *rhětōrăs*.

85. G. pl. There is an antiquated form of the G. pl. in *ěrum*: as, *nŭc*, *nŭt*; G. pl. *nŭčěrum*.

86. D. and Ab. pl. Greek nouns in *măt* often form this case in *mătīs*, rather than in *mătībŭs*: as, *poēmăt*; N. sing. *poēmă*; D. and Ab. pl. *poēmătībŭs*, or more commonly *poēmătīs*.

87. D. and Ab. pl. Greek nouns sometimes form the D. and Ab. pl. in *sī* or *sŭn*, with the final consonant of the crude form omitted, so as to leave the preceding vowel short: as, *Trōăd*; N. sing. *Trōăs*; D. and Ab. pl. *Trōăsī* or *Trōăsŭn*.



## 88. VOWEL DECLENSIONS.

## 1. MASCULINE AND FEMININE NOUNS.

| Last letter.<br>No. of<br>Declension. } | a<br>1               | o<br>2                      | i<br>3               | u<br>4                 | e<br>5               |
|---|----------------------|-----------------------------|----------------------|------------------------|----------------------|
| Latin crude }<br>form. }<br>English. }  | āla.<br><i>wing.</i> | āvo.<br><i>grandfather.</i> | āvi.<br><i>bird.</i> | ācu.<br><i>needle.</i> | re.<br><i>thing.</i> |
| <i>Singular.</i>                        |                      |                             |                      |                        |                      |
| Nom.                                    | ālā                  | āvōs, āvūs                  | āvis †               | ācūs                   | rēs                  |
| Voc.                                    | ālā                  | āvē                         | āvis                 | ācūs                   | rēs                  |
| Acc.                                    | ālam                 | āvom, āvum                  | āvim, āvem           | ācum                   | rem                  |
| Gen.                                    | ālae                 | āvī *                       | āvis                 | ācūs                   | rēī, rē              |
| Dat.                                    | ālae                 | āvō                         | āvī                  | ācuī, ācū              | rēī, rē              |
| Abl.                                    | ālā                  | āvō                         | āvī, āvē             | ācū                    | rē                   |
| <i>Plural.</i>                          |                      |                             |                      |                        |                      |
| Nom.                                    | ālae                 | āvī                         | āvēs                 | ācūs                   | rēs                  |
| Voc.                                    | ālae                 | āvī                         | āvēs                 | ācūs                   | rēs                  |
| Acc.                                    | ālās                 | āvōs                        | āvis, āvēs           | ācūs                   | rēs                  |
| Gen.                                    | ālārum               | āvōrum                      | āvium                | ācuum                  | rērum                |
| Dat.                                    | ālīs †               | āvis                        | āvībūs               | ācūbūs                 | rēbūs                |
| Abl.                                    | ālīs                 | āvis                        | āvībūs               | ācūbūs                 | rēbūs                |

\* The *o* of the crude form may be traced even in those cases which appear commonly without it. See the gen. sing. quo-ius, with the Homeric λογοιο; the old nom. pl. oloe, with the Greek λογοι; the dat. and abl. pl. duobus, &c., with the Greek λογοις.

† The *a* of the crude form is visible through all this declension except in the dative and ablative plural. That it once existed here also is proved by the old forms equabus, &c., and by the Greek dative μουσαις.

‡ Compare this declension with the Greek πολι; N. πολις.

## 89. VOWEL DECLENSIONS.

## 2. NEUTER NOUNS.

| Last letter.     | a  | o        | i       | u             | e  |
|------------------|--|----------|---------|---------------|--|
| Declension.      | 1  | 2        | 3       | 4             | 5  |
| Latin.           |  | bello.   | māri.   | cornu.        |  |
| English.         |  | war.     | sea.    | horn.         |  |
| <i>Singular.</i> | There are no neuters of this declension. |          |         |               | There are no neuters of this declension. |
| Nom.             |  | bellum   | mārē    | cornū         |  |
| Voc.             |  | bellum   | mārē    | cornū         |  |
| Acc.             |  | bellum   | mārē    | cornū         |  |
| Gen.             |  | belli    | mārīs   | cornūs        |  |
| Dat.             |  | bellō    | mārī    | cornui, cornū |  |
| Abl.             |  | bellō    | mārī    | cornū         |  |
| <i>Plural.</i>   |  |          |         |               |  |
| Nom.             |  | bellā    | māriā   | cornuā        |  |
| Voc.             |  | bellā    | māriā   | cornuā        |  |
| Acc.             |  | bellā    | māriā   | cornuā        |  |
| Gen.             |  | bellōrum | mārium  | cornuum       |  |
| Dat.             |  | bellis   | mārībūs | cornūbūs      |  |
| Abl.             |  | bellis   | mārībūs | cornūbūs      |  |

## REMARKS ON THE FIRST, OR A DECLENSION.

90. A very large number of feminine adjectives are of this declension, while the masculine and neuter forms end in *o*: *as*, *bōna*, fem. *good*; *bōno*, masc. and neuter.

91. N. Four words add an *e* to make the nominative: *quae*; *haec*; *istaec*; *illaec*. In the three last the *c* has nothing to do with the case suffix.

92. N. The nominative in Greek proper names sometimes has an *a*: *as*, *Ænēā*; nom. *Ænēās*; but the best prose writers prefer the N. and V. in *ā*: *as*, *Aristagorā*.

93. V. The vocative of Greek proper names sometimes has a long *ā*; *as*, *Ænēā*; voc. *Ænēā*.

94. Ac. The accusative of Greek proper names sometimes has an *a*: *as*, *Ænēā*; acc. *Ænēān*; *Maiā*; acc. *Maiān*.

95. G. The genitive has an old form in *i*: as, *ālāi*.

96. G. The genitive sometimes takes an *s*: as, *fāmīlia*, (*fām'lia*) *a gang of slaves, an establishment of slaves*; gen. *fāmīliās*.

97. D. The dative has an old form in *i*: as, *ālāi*.

98. G. pl. The plural genitive sometimes has a short form: as, *caelīcōla*, *inhabitant of heaven*; gen. *caelīcōlum*, instead of *caelīcōlārūm*. And in foreign proper names *ōn*, as in Greek, is sometimes written instead of *um*.

99. D. and Ab. pl. The dative and ablative have an old form in *būs*: as, *ēqua*, *a mare*; D. and Ab. *ēquābūs*. This form is often retained to distinguish the sex; otherwise, *ēquo*, *a horse*, and *ēqua*, *a mare*, would have the same dative and ablative plural; so also *dua*, *two*; *amba*, *both*, have D. and Ab. *duābūs*; *ambābūs*.

#### REMARKS ON THE SECOND, OR O DECLENSION.

100. The Greek words *Trō*, *a Trojan*, and *hērō*, *a demigod*, are declined like Greek words of the consonant declension.

101. If the crude form end in *ěro*, the *e* is often dropped in those cases where a vowel follows the *r*: as, *liběro*, *the inner bark of a tree, a book*; N. and V. *liběr*; Ac. *librum*; G. *librī*; D. and Ab. *librō*; plural N. and V. *librī*; Ac. *librōs*; G. *librōrum*; D. and Ab. *librīs*.

102. N. and Ac. The nominative and accusative prefer an *o*, if *u* or *v* precede: as, *āvo*, *grandfather*; N. *āvōs*; Ac. *āvom*; otherwise *u* is preferred: as, *bōno*, *good*; N. *bōnūs*; A. *bōnum*.

103. N. In Greek words *o* is preferred to *u*: as, *Dēlo*, *the island Delos*; N. *Dēlōs*.

104. N. and V. If the crude form of a masculine noun end in *ro*, the N. and V. often drop the letters that follow *r*: as, *liběro*, *a book*; N. and V. *liběr*.

105. N. Three nouns form the N. in *ě*: *ipso*, *self*; N. *ipsūs* or *ipsě*; *isto*, *that near you*; N. *istě*; *illo*, *yonder*; N. *illě*. If nominatives so formed take after them the enclitic *cě*, *look* or *lo*, they have an *i* instead of an *e*. Hence, *ho*, *this*; N. *hic*; *isto*; N. *istic*; *illo*; N. *illic*.

106. V. The vocative from proper names in *io* contracts *iě* into *ī*:

as, Antōnio; V. Antōnī. So gēnio, a *guardian spirit*; V. gēnī; filio, *son*; V. fili.

107. V. Meo, *mine*, contracts the V. into mī.

108. V. The nominative is sometimes used as a vocative: as, Deo, *God*; N. or V. Deūs.

109. Ac. Greek proper names sometimes form the accusative with \* : as, Dēlo, *the island Delos*; Ac. Dēlōn.

110. G. and D. The following adjectives form their genitives in iūs, their datives in ī, for the masculine, feminine, and neuter, though some of them have occasionally the more common forms.

|          | G.       | D.     |         | G.       | D.     |
|----------|----------|--------|---------|----------|--------|
| eo,      | ējūs     | eī     | ipso,   | ipsiūs   | ipsī   |
| quo      | quōiūs   | quoi   | ālio,   | āliūs    | āli    |
| or cu,   | or cūjūs | or cui | altēro, | altērīūs | altērī |
| ūtēro,   | utriūs   | utrī   | ūno,    | ūniūs    | ūnī    |
| neutēro, | neutriūs | neutrī | ullo,   | ulliūs   | ullī   |
| ho,      | hūjūs    | hūī-c  | nullo,  | nulliūs  | nullī  |
| isto,    | istiūs   | istī   | sōlo,   | sōliūs   | sōlī   |
| illo,    | illiūs   | illī   | tōto,   | tōtiūs   | tōtī*  |

111. Many of these genitives in ius are found in poetry with a short penult, as illiūs; but the genitive āliūs (contracted from aliius) is always long. Alteriūs with a long i is found in poetry. In prose it is usual to pronounce the i short: altērīūs.

112. G. Substantives in io contract iī into ī: as, ōtio, *leisure*; G. ōtī. This final i is sometimes written so as to overtop the other letters, as otī.

113. G. Greek words sometimes form the genitive in ū: as, Mēnandēro, *the poet Menander*; G. Mēnandrū.

114. D. Names of places form a dative in ī with the meaning *at*: as, Milēto, *the town Miletus*; D. Milētī, *at Miletus*; so hūmo, *ground*; D. hūmī, *on the ground*; dōmo, *house*; D. dōmī, *at home*; bello, *war*; D. bellī, *in war*; and some adjectives in certain phrases: as, quintī diē, *on the fifth day*, &c.

115. N. pl. The old nominative ended in e: as, ōloe from ōlo,

\* These words may be recollected by the following rhymes:

|             |                    |                 |                 |
|-------------|--------------------|-----------------|-----------------|
| iūs and ī,  | from ālio, altēro, | eo and quo.     | ūno and ullo,   |
| sōlo, tōto, | ūtēro, neutēro,    | ho, isto, illo, | ipso and nullo. |

*yonder*, instead of *illi* from *illo*. So also in Greek words: as, A'delpho, *brother*; N. pl. Adelphoe.

116. N. pl. Deo, *God*, has the plural N. Deī, Dīi, or more commonly Dī; and eo, *this* or *that*, has a plural N. īi, ī, or more commonly hī.

117. N. and Ac. pl. Duo, *two*, and ambo, *both*, have for the masculine N. duo and ambo, Ac. duōs or duō; ambōs or ambō; for the neut. N. and Ac. duō and ambō.

118. G. pl. The genitive sometimes has a short form: as, duo, *two*; G. pl. duōrum or duum; mōdio, *a bushel*; G. pl. mōdium.

119. G. pl. Greek words form the G. pl. in ōn: as, Georgīco, *belonging to agriculture*; G. pl. Georgīcōn.

120. D. and Ab. pl. The dative and ablative of duo and ambo, are in the masculine and neuter duōbūs, ambōbūs.

121. D. and Ab. pl. Another form of the old D. and Ab. pl. is in es: as, ōloes from ōlo, *yonder*, instead of illis from illo.

122. D. and Ab. pl. Deo, has in the D. and Ab. pl. Dēis, Dfis, or more commonly Dīs; and eo has ēis, ūis, īs, or more commonly hīs.

123. Four neuters in o take a d in the N. and A. singular: quo, quōd; isto, istūd; illo, illūd; ālio, āliūd.

124. Ho, isto, illo, when compounded with the enclitic ce, *look* or *lo*, take neither d nor m in the N. and Ac. neut. Thus, ho, isto, illo; N. and Ac. neuter, hoc, istoc or istuc, illoc or illuc.

#### REMARKS ON THE THIRD, OR I DECLENSION.

125. Many words belong partly to the i declension, partly to the consonant declension: as, sort or sorti, *a lot* or *ballot*. In such words the singular is generally formed according to the consonant declension, the plural according to the i declension. Thus N. and V. sors; Ac. sortem; G. sortis; D. sortī; Ab. sortē; pl. N. and V. sortēs; Ac. sortis or sortēs; G. sortium; D. and Ab. sortībūs.

126. Many words belong partly to the i declension, partly to the e declension: as, aede or aedi, *temple*. The forms from e are seldom used except in the nom. and voc. But, fāme or fāmi, *hunger*, has an Ab. fāmē with the e long, as in the e declension.

127. N. and V. If a crude form end in ri, the letters which should follow r are often dropped in the nom. and voc.: as, lintēri,

a wherry; N. and V. *lintër*; *Arări*, a river in Gallia; N. and V. *Arăr* or, *Arăris*.

128. N. and V. Some adjectives ending in *ëri* have both forms: as, *ăcëri*, sharp; N. and V. *ăcër*, for the masculine; *ăcris*, for the feminine; but *ăcris* is sometimes used even for the masculine.

129. If the crude form end in *ëri*, the *e* is often dropped in those cases which do not end in *er*: as, *lintëri*, wherry; G. *lintrîs*.

130. N. and V. If the crude form ends in *li*, the letters which should follow *l* in the N. and V. are sometimes dropped: as, *vîglî*, a night sentinel; N. and V. *vîgl*. This word is in origin an adjective.

131. N. V. Ac. If the crude form of a neuter substantive end in *ări* or *ăli*, the N. V. Ac. generally drop the final *ë* and shorten the *a*: as, *calcări*, spur; N. V. Ac. *calcăr*. These words are in origin neuter adjectives.

132. N. and Ac. Three nouns form the neut. sing. N. and Ac. in *d*: *qui*, quid; *i*, id; *ăli*, ălid.

133. Ac. Adjectives prefer the accusative in *em* to that in *im*: as, *lëni*, smooth; Ac. masc., and fem., *lënem*.

134. Ac. Greek words often form the accusative in *n*: as, *Pări*; N. *Păris*; Ac. *Părin*.

135. G. Greek words sometimes form the gen. in *ös*: as, *măthësi*; G. *măthëseös*.

136. Ab. Neuter substantives and adjectives of all genders prefer the ablative in *î* to that in *ë*: as, *mări*, sea; Ab. *mări*; *lëni*, smooth; Ab. *lëni*. But adjectives used as masc. or fem. substantives prefer the Ab. in *ë*: as *affîni*, a relative by marriage; Ab. *affinë*.

137. G. pl. Some nouns drop the *i* in the G. pl.: as, *căni*, dog; *jüvëni*, young man; *cělëri*, quick; G. pl. *cănum*; *jüvënum*; *cělërum*. This is often the case in poetry: as, *ăgresti*; G. pl. *ăgrestium*; or in poetry, *ăgrestum*.

138. G. pl. Greek words sometimes form the G. pl. in *ön*: as, *mětămorphōsi*; N. Sing. *mětămorphōsis*; G. pl. *mětămorphōseön*.

139. G. pl. Plural names of festivals often form the G. pl. as if from a C. F. in *io*: as, *Baccănăli*; N. pl. *Baccănăliă*; G. pl. *Baccănălium* or *Baccănăliorum*.

REMARKS ON THE FOURTH, OR *U* DECLENSION.

140. Two monosyllabic nouns, *su*, a *boar* or *sow*, *gru*, a *crane*, are not contracted like the longer nouns of this declension, and are therefore declined as in the consonant declension; but *su* has both *subus* and *suibus* in the D. and Ab. pl.

141. Many crude forms in *u* coexist with crude forms in *o*: *as*, *lauro* or *lauru*, *laurel*. Hence the genitives *Sēnātī*, *tūmultī*, &c., as well as *Sēnātūs*, *tūmultūs*, &c., are found.

142. G. From *ānu*, an *old woman*, the uncontracted Gen. *ānuīs* is used.

143. G. pl. One *u* is sometimes omitted in the G. pl.: *as*, *curru*, *chariot*; G. pl. *curruum*, or in poetry, *currum*.

144. D. and Ab. pl. Many words change the penult *ū* into *ī*: *as*, *cornu*, *horn*; D. and Ab. pl. *cornībūs*.

REMARKS ON THE FIFTH, OR *E* DECLENSION.

145. Many crude forms in *e* coexist with crude forms in *a*: *as*, *māteria* or *mātērie*, *timber*.

146. G. Old forms of the genitive, such as *diēs* and *diī*, from *die*, *day*, are found.

147. G. and D. The penult *e* in the G. and D. was originally long in all the nouns of this declension; but if no *i* precede, it is considered to be short in prose: *as*, from *fīde*, *faith*; G. and D. *fīdēī*; but from *diē*, *day*, G. and D. *diēī*.

148. Few nouns in *e* have a plural, and still fewer a G. D. and Ab. pl.

## DEFECTIVE AND IRREGULAR NOUNS.

149. Some nouns are not declined: *as*, *nihīl*, *nothing*; *fās*, *permitted by Heaven*; *nēquam*, *good for nothing*; *quōt*, *how many*; *tōt*, *so many*; and many numerals. See Numerals.

150. Some nouns want the plural: *as*, *sēnectūt*, *old age*; *vēr*, *n. spring*; *sūperbia*, *pride*; *prōle*, *offspring*; *auro*, *n. gold*; *ōleo*, *n. oil*.

151. Some nouns want the singular: *as*, *tēnēbra*; N. pl. *tēnēbrae*, *darkness*; *castro*, *n.*; N. pl. *castrā*, *a camp*; *armo*, *n.*; N. pl. *armā*, *arms*; *Pūteōlo*; N. pl. *Pūteōlī*, (*wells*,) the name of a town.

152. Some nouns have both singular and plural, but with different meanings: *as*,

|               | <i>Sing.</i>               | <i>Plur.</i>             |
|---------------|----------------------------|--------------------------|
| aedi or aede, | a room or temple ;         | a house.                 |
| āqua,         | water ;                    | medicinal springs.       |
| auxīlio, n.   | help ;                     | allied troops.           |
| cōpia,        | abundance ;                | military forces.         |
| fini,         | end ;                      | boundaries, territory.   |
| fortūna,      | fortune ;                  | property.                |
| grātia,       | favour ;                   | thanks.                  |
| litēra,       | a letter of the alphabet ; | a letter or epistle.     |
| ōpēra,        | work, assistance ;         | labourers, or hired men. |

153. Some nouns are deficient in one or more cases : thus, *vīc*, *turn*, has no N. or D. sing. ; *vi*, *force*, has no G. sing.

154. Some nouns form their cases partly from one crude form, partly from another. Thus, *volgōs*, *n.*, *mob*, supplies a N., V., Ac. sing., and *volgo*, *n.*, the G., D., Ab. sing. ; *ītēr*, *n.*, *route*, supplies a N., V., Ac. sing., and *ītīnēr*, *n.*, the other cases ; *praecīp*, *head-foremost*, supplies *praeceps* for the N. and V. sing. of all genders, and the Ac. neut. sing., the other cases being formed from *praecīpīt* ; *vās*, *n.*, *a vessel*, is declined in the singular along with *vāso*, *n.*, in the plural.

155. Some nouns have one gender in the singular, another in the plural. Thus,

|                                  |  |                              |
|----------------------------------|--|------------------------------|
| <i>die</i> , <i>day</i> ,        | is <i>m.</i> or <i>f.</i> in the singular, but <i>m.</i> | in the plural.               |
| <i>caelo</i> , <i>air, sky</i> , | is <i>n.</i> _____                                       | <i>m.</i> _____              |
| <i>frēno</i> , <i>bridle</i> ,   | is <i>n.</i> _____                                       | <i>m.</i> or <i>n.</i> _____ |
| <i>rastro</i> , <i>rake</i> ,    | is <i>n.</i> _____                                       | <i>m.</i> or <i>n.</i> _____ |
| <i>jōco</i> , <i>joke</i> ,      | is <i>m.</i> _____                                       | <i>m.</i> or <i>n.</i> _____ |
| <i>lōco</i> , <i>place</i> ,     | is <i>m.</i> _____                                       | <i>m.</i> or <i>n.</i> _____ |

156. Some adjectives are deficient in gender. Thus, *mēmōr*, *mindful*, *paupēr*, *earning-little*, have no neuter ; *victrīc* or *victrīci*, *victorious*, is only fem. in the sing., only fem. or neut. in the plur.

#### SOME IRREGULAR NOUNS DECLINED.

157. *Bōv*, *ox* or *cow*. N. V. *bōs* ; Ac. *bōvem* ; G. *bōvīs* ; D. *bōvī* ; Ab. *bōvē*. Pl. N. V. Ac. *bōvēs* ; G. *boum* ; D. and Ab. *bōbūs* or *būbūs*.



158. Deo, *God*. N. V. Deŭs; Ac. Deum; G. Deī; D. Ab. Deō; Pl. N. V. Deī, Diī, more commonly Dī; Ac. Deōs; G. Deōrum or Deum; D. Ab. Deīs, Diīs, more commonly Dis.
159. Dōmo or dōmu, *f., house*. N. V. dōmŭs; Ac. dōmum; G. dōmŭs; D. dōmūī, dōmō, with dōmī, *at home*; Ab. dōmū or dōmō. Pl. N. V. dōmŭs; Ac. dōmŭs or dōmōs; G. dōmuum or dōmōrum; D. Ab. dōmībŭs.
160. Jov-pītēr (=pater). N. V. Juppītēr or Jūpītēr; Ac. Jōvem; G. Jōvīs; D. Jōvī; Ab. Jōvē.
161. Jus-jūrando, *n., oath* (really two words). N. V. Ac. jus-jūrandum; G. jūrisjūrandī; D. jūrījūrandō; Ab. jūrējūrandō.
162. Nīg or nīv, *snow*. N. V. nix; Ac. nīvem; G. nīvīs; D. nīvī; Abl. nīvē. Pl. N. A. nīvēs; Ab. nīvībŭs.
163. Re-publica, *common-wealth* (really two words). N. V. res-publicā; Ac. rem-publicam; G. D. rei-publicae; Ab. rē-publicā, &c. Pl. Ac. res-publicās; G. rērum-publicārum; Ab. rēbus-publiciā.
164. Sēnēc or sēn, *an old man*. N. V. sēnex; Ac. sēnem; G. sēnīs; D. sēnī; Ab. sēnē. Pl. N. V. Ac. sēnēs; G. sēnum; D. Ab. sēnībŭs.
165. Vi, *force*. N. V. vis; Ac. vim. D. Ab. vī. Pl. N. V. A. virēs; G. virium; D. Ab. virībŭs.

## SOME FOREIGN PROPER NAMES DECLINED.

166. Αἰνῆα, Aenēā. N. Aenēās; V. Aenēā; Ac. Aenēān, or —am; G. D. Aenēae; Ab. Aenēā.
167. Ἀγχισα, or —η, Anchisā, or Anchisē. N. Anchisēs; V. Anchisē, or ā; Ac. Anchisēn, or —am; G. D. Anchisae; Ab. Anchisē, or —ā.
168. Ὀρεστη, Oreste, or —ta. N. Orestēs; V. Orestā; Ac. Orestēn, or —em; G. D. Orestae; Ab. Orestē.
169. Μένανδρο, Mēnandēro. N. Mēnandrōs, or —drŭs, or —dēr. V. Mēnandrē, or Mēnandēr; Ac. Mēnandrōn, or —drum; G. Mēnandrū, or —drī; D. Ab. Mēnandrō.
170. Πανθoo, Panthoo. N. Panthŭs; V. Panthū; Ac. Panthūn, or Panthum; G. Panthī; D. Ab. Panthō.
171. Ἀθω, Athō, or Athōn (and perhaps Athō). N. Athōs; Ac.

- ˘Athōn, ˘Athō, ˘Athōnem (and perhaps ˘Athōn); G. D. ˘Athō; Ab. ˘Athō, or ˘Athōnĕ.
172. Διδώ, Dīdo. N. V. Ac. Dīdō; G. Dīdūs; D. Ab. Dīdō. Also from Dīdōn; N. V. Dīdō; Ac. Dīdōnem, &c.
173. Κω, or Κω, Coō. N. Cōs; Ac. Coon, or Cōn; G. Coī, or Cō; D. Ab. Coō, or Cō.
174. Πάρι, or Πάριδ, Pāri, or Pārid; N. Pāris; V. Pāris, or Pārī; Ac. Pārim, or —in; Pāridem, or —dā; G. Pāridōs, or —dis; D. Pāridī or —dī; Ab. Pāridĕ.
175. Ἀχιλλεύς, Achillĕv, or —lē. N. Achillĕs; V. Achillĕ; Ac. Achillĕn, or —an, or —em; G. Achilleōs, Achillei, Achillĕs, and in the best prose Achilli; D. Achillĕi, or —lei, or —li; Ab. Achillĕ.
176. Ὀρφεί, Orphĕv, or Orpheo. N. Orpheus; V. Orpheu; Ac. Orphĕā, or —eum; G. Orphĕōs, or —ēi, or —ei, or —ī; D. Orphĕi, or —ei, or —eo; Ab. Orpheo.
177. Ἰλιονεύς, Ilionev. N. Iliōneus; V. Iliōneu; Ac. Iliōnĕā; G. Iliōnĕōs, or Iliōnei; D. Iliōnĕi, or —ei, or —eo; Ab. Iliōneo.
178. Περσεύς, Persĕv, or Persĕ. Like Orphĕv: but also N. Persēs; V. Persē; Ac. Persĕn; G. D. Persae; Ab. Persĕ, or —sā.
179. Σωκράτης, Sōcrātĕs, or Sōcrātē. N. Sōcrātĕs; V. Sōcrātĕs, or —tĕs, or —tē; A. Sōcrātĕn, or —tem; G. Sōcrātĕs, or rather Sōcrāti; D. Sōcrāti; Ab. Sōcrātē.
180. Περικλῆς, Pĕriclē. N. Pĕriclĕs; V. Pĕriclĕs, or —clē; Ac. Pĕriclēā, or —clem; G. Pĕriclĕs, or rather Pĕricli; D. Pĕricli; Ab. Pĕriclē.
181. Θαλῆτ, Thālĕt, or Thālĕ. N. Thālĕs; V. Thālĕs, or —lē; Ac. Thālĕtā, or —tem; Thālĕn, or —em; G. Thālĕtĕs, Thālĕs, or —li; D. Thālĕti, or Thālĕ; Ab. Thālĕtĕ, or Thālĕ.
182. Ἀτῦ, Aty. N. Atŷs; V. Atŷ; Ac. Atŷn, or —ym; G. Atyōs, or —is, or Atŷs; D. Atyī, or Atŷ; Ab. Atyĕ, or Atŷ.

## GENDER.

183. It has been already stated, that there are two genders, masculine and feminine, and that those nouns which are of no gender are called neuter.

184. The gender may be determined partly by the meaning, partly by the suffix or termination.

#### GENDER DETERMINED BY MEANING.

185. Males, months\*, winds, and rivers, are generally masculine.

186. Females, countries\*, islands\*, towns, and trees, are generally feminine.

187. Nouns undeclined, words belonging to the other parts of speech used for the time as substantives, sentences used as substantives, and the produce of trees, are generally neuter.

188. Many substantives denote both the male and female, and are therefore called *common*: as, *săcerdôt*, *priest*, or *priestess*. These are for the most part really adjectives.

189. Sometimes there are two different words or two different terminations, one for the male, the other for the female: as, *tauro*, *bull*; *vacca*, *cow*; *ëquo*, *horse*; *ëqua*, *mare*.

190. At other times the natural gender of animals is forgotten for a fanciful gender. Thus, the words *volpe*, *fox*; *căni*, or *căne*, *dog*; *ănăt*, *duck*, are generally considered to be feminine. On the contrary, *ansër*, *goose*; *lëpös*, *hare*, are masculine. Those words, which under one grammatical gender are applied to both male and female, are called *epicenes*. If the real gender must be noticed, the words *măs*, N. *măs*, *male*, and *fëmîna*, *female*, are added.

\* The names for the months are really adjectives agreeing with the masculine noun, *mensi*, *month*, understood. The names of countries and islands are also often adjectives agreeing with the feminine nouns, *terra*, *land*, and *insûla*, *island*.

## GENDERS DETERMINED BY SUFFIXES.

## MASCULINE SUFFIXES.

191. The following suffixes produce masculine nouns. They are arranged alphabetically according to their last letters.

| Suffix | Added to | Gives a subst. meaning. | Thus, from | English      | Is derived | English       |
|--------|----------|-------------------------|------------|--------------|------------|---------------|
| a*     | verbs    | one who—s               | incöl      | inhabit      | incöl-a    | inhabitant.   |
| ta     | —        | a person                | nävi       | ship         | nävi-ta    | sailor.       |
| lc     | —        | —                       | vort       | turn         | vort-lc    | eddy.         |
| ön     | —        | magnitude               | näso       | nose         | Näs-ön     | big-nose.     |
| ön     | verbs    | —                       | turba      | disorder     | turb-ön    | whirlwind.    |
| mön    | verbs    | —                       | sēr        | sow, scatter | ser-mön    | conversation. |
| o†     | verbs    | act                     | lūd        | play         | lūd-o      | play.         |
| io†    | verbs    | —                       | flū        | flow         | flūv-io    | river.        |
| ūlo†   | verbs    | —                       | tūme       | swell        | tūm-ūlo    | mound.        |
| yno†   | —        | —                       | —          | —            | ās-yno     | ass           |
| ēro    | —        | —                       | —          | —            | nūm-ēro    | number.       |
| tēro†  | verbs    | instrument              | cöl        | cut, dig     | cul-tēro   | plough-share. |
| to‡    | verbs    | one —ed                 | lēga       | depute       | lēgā-to    | deputy.       |
| ōr     | verbs    | —                       | tīme       | fear         | tīm-ōr     | fear.         |
| tōr    | verbs    | one who —s              | āra        | plough       | ārā-tōr    | ploughman.    |
| tu§    | verbs    | —ing                    | audi       | hear         | audī-tu    | hearing.      |

192. It would be a useful exercise to collect examples of each suffix. Thus, for the suffix a, from verbs, denoting a person :

conviv-a, a *messmate* or *guest*, from cön, *together*, and vīv, *live*.

advēn-a, a *stranger*, from ād, *to*, and vēn, *come*.

scrib-a, a *secretary*, from scrib, *write*.

parrīcid-a, a *parricide*, from pātēr, *father*, and caed, *strike*.

transfūg-a, a *deserter*, from trans, *across*, and fūg, *fly*.

caelīcöl-a, *heaven-inhabiting*, from caelo, *sky*, and cöl, *inhabit*.

ignīgēn-a, *fire-born*, from igni, *fire*, and gēn, *produce*.

\* Words of this class may perhaps be considered as common, but the masculine is generally meant.

† See the neuter suffixes. ‡ These are really masculine participles.

§ These are often called supines.

## 193. FEMININE SUFFIXES.

| Suffix | Added to | Gives a subst. meaning. | Thus, from | English   | Is derived     | English       |
|--------|----------|-------------------------|------------|-----------|----------------|---------------|
| a      | verbs    | act                     | fűg        | fly       | fűg-a          | flight.       |
| ia     | subst.   | collective              | făműlo     | slave     | făműl-ia       | family*.      |
| ia     | people   | a country               | Gallo      | a Gaul    | Gall-ia        | Gallia†.      |
| ia     | adj.     | quality                 | műsűro     | wretched  | műsűr-ia       | wretchedness. |
| űtia   | adj.     | quality                 | ăműco      | friendly  | ăműc-űtia      | friendship.   |
| űla    | verbs    | act                     | quűr       | complain  | quűr-űla       | complaint.    |
| űla    | subst.   | state                   | client     | vassal    | client-űla     | vassalage.    |
| tűla   | verbs    | act                     | tue        | protect   | tű-tűla        | protection.   |
| űla    |          |                         |            |           | tűb-űla        | plank.        |
| ma     | verbs    | act                     | fa         | speak     | fű-ma          | report.       |
| űna    |          |                         | pűte       | be-spread | pűt-űna        | dish.         |
| űna    | male     | female                  | rűg        | king      | rűg-űna        | queen.        |
| űna    | verbs    | act                     | ru         | rush      | ru-űna         | down-fall.    |
| bra    | verbs    |                         | lűte       | lie hid   | lűtű-bra       | hiding-place. |
| űra    |          |                         | pűte       | be-spread | pűtű-űra       | bowl.         |
| űra    | verbs    | act                     | fűg        | model     | fűgű-űra       | shape.        |
| tűra   | verbs    | act                     | pűg        | paint     | pűc-tűra       | painting.     |
| ta     | verbs    | act                     | vűv        | live      | vű-ta          | life.         |
| ta     | adj.     | quality                 | jűvűni     | young     | jűven-ta       | youth.        |
| trűc†  | verbs    | female                  | vűc        | conquer   | vűc-trűc†      | conqueress.   |
| e      | verbs    | act                     | fűd        | trust     | fűd-e          | faith.        |
| űe     | verbs    | state                   | fűc        | make      | fűc-űe         | form.         |
| űtie   | adj.     | quality                 | trűsti     | sad       | trűst-űtie     | sadness.      |
| ti     | verbs    | act                     | műr        | die       | műr-tű, műr-tű | death.        |
| dűn    | verbs?   | quality                 | dűlűc      | be sweet  | dűlűcű-dűn     | sweetness.    |
| gűn    | verbs?   | act                     | űri        | rise      | űrű-gűn        | origin.       |
| tűdűn  | adj.     | quality                 | longo      | long      | longű-tűdűn    | length.       |
| űn     | verbs    | act                     | űpűna      | think     | űpűn-űn        | opinion.      |
| űn     | verbs    | act                     | dűc        | speak     | dűcű-űn        | speaking.     |
| tűt §  | nouns    | quality                 | cűvi       | citizen   | cűvű-tűt       | citizenship.  |
| tűt §  | nouns    | quality                 | servo      | slave     | servű-tűt      | slavery.      |

\* Literally, a *slave-gang*.

† This perhaps strictly means *the whole people*, and is thus a collective, like *familia*. The plural *Galli*, on the other hand, sometimes means *the country*.

‡ Or *trűc*; this is perhaps an adjective.

|| Obs. the change of quantity.

§ These suffixes, which are nearly the same, also denote collectives: as, *cűvűtűt*, all the citizens, the state; *jűventűtűt*, either *youth*, a period of life, or *youth*, young men.

## 194. NEUTER SUFFIXES.

| Suffix | Added to | Gives a subst. meaning. | Thus, from | English | Is derived | English        |
|--------|----------|-------------------------|------------|---------|------------|----------------|
| li*    | subst.   | place, &c.              | ánima      | life    | ánimā-li   | animal.        |
| ri*    | subst.   | place, &c.              | pulvino    | cushion | pulvinā-ri | shrine.        |
| ěn     | verbs    | —                       | ungu       | anoint  | ungu-ěn    | ointment.      |
| měn    | verbs    | instrument              | tæg        | cover   | teg-měn    | covering.      |
| o      | verbs    | —                       | jug        | yoke    | jüg-o      | yoke.          |
| io     | verbs    | act, &c.                | gaude      | rejoice | gaud-io    | joy.           |
| itio   | nouns    | —                       | servo      | slave   | serv-itio  | slavery.       |
| ülő    | verbs    | instrument              | jác        | throw   | jác-ülő    | dart.          |
| bülő†  | verbs    | instrument              | vēna       | hunt    | vēnā-bülő  | hunting-spear. |
| bülő†  | subst.   | instrument              | tūs        | incense | tūri-bülő  | censer.        |
| cülő†  | verbs    | instrument              | véh        | carry   | véhí-cülő  | carriage.      |
| ino    | —        | —                       | rēg        | king    | reg-no     | royal power.   |
| ěro    | verbs    | instrument              | scalp      | scratch | scalp-ro   | graving-tool.  |
| b'ro†  | verbs    | instrument              | cér        | sift    | cři-bro    | sieve.         |
| c'ro†  | verbs    | instrument              | sěpěl      | bury    | sěpul-cro  | burial-place.  |
| t'ro   | verbs    | instrument              | rād        | scrape  | ras-tro    | rake.          |
| to     | verbs    | thing done              | lēga       | leave   | lēgā-to    | legacy.        |
| ěto    | trees    | collective              | quercu     | oak     | querc-ěto  | oak-grove      |
| ento   | verbs    | —                       | ungu       | anoint  | unguento   | ointment.      |
| mento  | verbs    | instrument              | orna       | equip   | ornāmento  | equipment.     |
| ěr§    | verbs    | —                       | it or i    | go      | it-ěr      | route.         |
| iněr   | verbs    | —                       | it or i    | go      | it-iněr    | route.         |
| űr     | verbs    | —                       | fulg       | shine   | fulg-űr    | lightning.     |
| ěs     | verbs    | —                       | gěn        | produce | gěn-ěs     | race, birth.   |
| ös     | verbs    | —                       | frige      | be cold | frig-ös    | cold.          |
| inös   | verbs    | —                       | fác        | do      | fác-inös   | deed.          |

195. The tables of suffixes here given are far from sufficient to determine the gender of all words. Indeed, some of the suffixes will be found common to the masculine and neuter tables : as, o, io, ůlo, ĩno, ěro, t'ro, to.

196. It will be observed that a large number of substantives in a

\* These are really neuter adjectives, and the two suffixes are closely related; pulvināri being preferred to pulvināli, because the word has already got an *l*.

† Bülő and b'ro are probably the same suffix. This suffix also means *place*.

‡ The same may be said of cülő and c'ro, and perhaps t'ro.

§ Ās, ěs, ös, ůs, together with ěr, ěr, ůr, ůr and ůt, are mere varieties of the same suffix. So also iněr, inös, iněr, &c., are of one origin. Compare the last three with the Greek *ρεμεις*, *sacred ground*.

are feminine. But the rule is far from universal; as may be seen in the masculines: *Belga, a Belgian*; *Sulla, the Roman dictator*; *Matrōna, m., the river Marne*; *Hadria, the Hadriatic*; *nauta, sailor*; *incōla, inhabitant*.

197. The nouns in i occasion much trouble. The majority are feminine, but the exceptions are numerous. These may perhaps be remembered by the following acrostic:

M ascūlini gēnērīs crīni  
 A mni\* axi fūni\* fīni\*  
 S enti\* denti fusti fasci  
 C olli calli\* cossi cassi  
 U ermi vecti orbi hosti  
 L ieni torqui\* pāni posti  
 I gni folli pisci ponti  
 N ot omitting fonti monti  
 E nsi mensi cauli angui\*  
 S crōb scrōbi-ve torri ungui.

\*Many e'en of these as fīni  
 Are also gēnērīs fēmīnī.

#### FORMATION AND GENDER OF DIMINUTIVES.

198. The gender of a diminutive is the same as that of the noun from which it is formed: as, *frātēr, m. brother*; *frātercūlo, m. little brother*; *cōrōna, f. a circular wreath or chaplet*; *cōrolla, f. a small chaplet*; *corpūs, n. body*; *corpuscūlo, n. a small body*.

199. Hence the gender of a diminutive will often assist the memory to the gender of the primitive or word from which it is derived. Thus *corbicūla, f. a little basket*, proves that *corbi, a basket*, is feminine.

200. If the noun be of the first or second declension, that is, if it end in o or a, the diminutive ends in ūlo or ūla. Thus from *ānīma, breath or life*, dim. *ānīmūla*.

201. If the letter before o and a be v, e or i, ōlo and ōla are preferred. Thus from *servo, slave*; *linea, line*; *servōlo, lineōla*, are derived.

202. If the letter before o and a be an r, l, or n, a contraction generally takes place producing a termination llo or lla. Thus from

puĉra, *girl*; ĉĉulo, *eye*; vĉno, *wine*, are derived (puerula) puella, f.; (ocululo) ocello, m.; (vinulo) villo, n.

N.B. If the vowel before the liquid was short, the diminutive generally has an e before ll.

203. If the letter before o or a was an l, and that l was itself preceded by a long vowel or diphthong, the diminutive ends in xillo or xilla. Thus vĉlo, *sail*; vexillo, *flag*; āla, *wing*; axilla, *armpit*.

204. If the noun be not of the first or second declension, the diminutive generally ends in ĉĉlo or ĉĉla. Thus from cāni, f. *dog*; frāter, m. *brother*; ĝĉnu, n. *knee*; spe, f. *hope*, are derived cānicĉla, f.; frāterĉĉlo, m.; ĝĉnicĉlo, n.; spĉĉla, f.

205. But if the noun end in c or g, t or d, the form ŭlo or ŭla is generally preferred. Thus from cornĉ, f. *crow*; rĉg, m. *king*; cĉpĉt, n. *head*; lĉpĉd, m. *stone*, are derived cornĉĉla, f.; rĉgŭlo, m.; cĉpĉtŭlo, n.; lĉpĉdŭlo, contracted into lĉpĉlo, m.

206. If the noun end in ōn or ōn, the o is changed into u. Thus from hŉmŉn, *man*; rĉtiŉn, f. *account*, are derived hŉmuncĉlo, m.; rĉtiuncĉla, f.

207. These rules for forming diminutives are applicable to adjectives also.

208. The feminine diminutives in io declined like neuters; as, Glŷĉĉrio, nom. Glŷĉĉrium, from Glŷĉĉra; belong to the Greek language.

209. To the same language belong the masculine diminutives in isco and astĉro: as, Sŷrisco, nom. Sŷriscŭs, *little Syrus*; pĉrĉsĉtastĉro, *a little parasite*.

210. Many adjectives are used as substantives, the real substantive being understood. Thus:

Mĉĉĉĉina, arti *art* understood, *the art of healing*.

Arithmĉĉĉica, arti *art* understood, *the art of numbers*.

Mĉĉĉĉina, tĉberna *shop* understood, *the doctor's shop*.

Agnĉna, cĉrŉn *flesh* understood, *lamb's flesh, lamb*.

Bellŉna, dea *goddess* understood, *the goddess of war*.

Afrĉca, terra *land* understood, *the land of the Afri*.

Annŉna, cŉpia *supply* understood, *the year's supply*.

Cŉrŉna, vitta *fillet* understood, *circular fillet, chaplet*.



Compēd, cătēna *chain* understood, *foot-chain, fetter*.

Măniça, cătēna *chain* understood, *hand-chain, hand-cuff*.

Decembēri, mensi *month* understood, *the 10th month, (from March,) December*.

Stătuário, masc. (*a man*) of *statues, a sculptor*.

Praetório, neut. (*the place*) of *the praetor, the general's tent*.

Grânario, neut. (*the place*) for *grain, granary*.

~Ovili, neut. (*the place*) for *sheep, sheep-fold*.

## ADJECTIVES.

211. Adjectives are declined like substantives.

212. Adjectives with crude forms in o for the masculine and neuter, in a for the feminine, are often called adjectives of three terminations.

213. Bőno, m. and n.; bőna, f. *good*.

| <i>Singular.</i> |              |             |              | <i>Plural.</i> |              |             |              |
|------------------|--------------|-------------|--------------|----------------|--------------|-------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |                | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>        | bōnūs        | bōnā        | bōnum        | <i>N.</i>      | bōnī         | bōnae       | bōnā         |
| <i>V.</i>        | bōnē         | bōnā        | bōnum        | <i>V.</i>      | bōnī         | bōnae       | bōnā         |
| <i>Ac.</i>       | bōnum        | bōnam       | bōnum        | <i>Ac.</i>     | bōnōs        | bōnās       | bōnā         |
| <i>G.</i>        | bōnī         | bōnae       | bōnī         | <i>G.</i>      | bōnōrum      | bōnārum     | bōnōrum      |
| <i>D.</i>        | bōnō         | bōnae       | bōnō         | <i>D.</i>      | bōnīs        | bōnīs       | bōnīs        |
| <i>Ab.</i>       | bōnō         | bōnā        | bōnō         | <i>Ab.</i>     | bōnīs        | bōnīs       | bōnīs        |

214. Ātēro, m. and n.; ātēra, f. *black*.

| <i>Singular.</i> |              |             |              |
|------------------|--------------|-------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>        | ātēr         | ātră        | ātrum        |
| <i>V.</i>        | ātēr         | ātră        | ātrum        |
| <i>Ac.</i>       | ātrum        | ātram       | ātrum        |
|                  | &c.          |             |              |

215. Aspēro, m. and n.; aspēra, f. *rough*.

| <i>Singular.</i> |              |             |              |
|------------------|--------------|-------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>        | aspēr        | aspēră      | aspērum      |
| <i>V.</i>        | aspēr        | aspēră      | aspērum      |
| <i>Ac.</i>       | aspērum      | aspēram     | aspērum      |
|                  | &c.          |             |              |

216. Adjectives with crude form in i are often called adjectives of two terminations.

217. *Tristi, sad.*

| <i>Singular.</i> |              |             |              | <i>Plural.</i> |                |                |              |
|------------------|--------------|-------------|--------------|----------------|----------------|----------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |                | <i>Masc.</i>   | <i>Fem.</i>    | <i>Neut.</i> |
| <i>N.</i>        | tristis      | tristis     | tristē       | <i>N.</i>      | tristēs        | tristēs        | tristiā      |
| <i>V.</i>        | tristis      | tristis     | tristē       | <i>V.</i>      | tristēs        | tristēs        | tristiā      |
| <i>Ac.</i>       | tristem      | tristem     | tristē       | <i>Ac.</i>     | tristis or -ēs | tristis or -ēs | tristiā      |
| <i>G.</i>        | tristis      | tristis     | tristis      | <i>G.</i>      | tristium       | tristium       | tristium     |
| <i>D.</i>        | tristi       | tristi      | tristi       | <i>D.</i>      | tristibūs      | tristibūs      | tristibūs    |
| <i>Ab.</i>       | tristi       | tristi      | tristi       | <i>Ab.</i>     | tristibūs      | tristibūs      | tristibūs    |

| <i>218. Ācēri, sharp.</i> |                  |             |              | <i>Cēlēri, quick.</i> |                    |             |              |
|---------------------------|------------------|-------------|--------------|-----------------------|--------------------|-------------|--------------|
| <i>Singular.</i>          |                  |             |              | <i>Singular.</i>      |                    |             |              |
|                           | <i>Masc.</i>     | <i>Fem.</i> | <i>Neut.</i> |                       | <i>Masc.</i>       | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>                 | ācēr or<br>acris | ācris       | ācrē         | <i>N.</i>             | cēlē or<br>cēlēris | cēlēris     | cēlēre       |
| <i>V.</i>                 | ācēr or<br>acris | ācris       | ācrē         | <i>V.</i>             | cēlē or<br>cēlēris | cēlēris     | cēlēre       |
| <i>Ac.</i>                | acrem            | ācrem       | ācrē         | <i>Ac.</i>            | cēlērem            | cēlērem     | cēlēre       |
|                           | &c.              |             |              |                       | &c.                |             |              |

219. Adjectives with one crude form in a consonant, and another in i, form the singular from the first, the plural from the second :  
as,

*Praesent or praesenti, present.*

| <i>Singular.</i> |                           |                           |                           |
|------------------|---------------------------|---------------------------|---------------------------|
|                  | <i>Masc.</i>              | <i>Fem.</i>               | <i>Neut.</i>              |
| <i>N.</i>        | praesens                  | praesens                  | praesens                  |
| <i>V.</i>        | praesens                  | praesens                  | praesens                  |
| <i>Ac.</i>       | praesentem                | praesentem                | praesens                  |
| <i>G.</i>        | praesentis                | praesentis                | praesentis                |
| <i>D.</i>        | praesenti                 | praesenti                 | praesenti                 |
| <i>Ab.</i>       | praesenti or<br>praesentē | praesenti or<br>praesentē | praesenti or<br>praesentē |

| <i>Plural.</i> |                   |                   |              |
|----------------|-------------------|-------------------|--------------|
|                | <i>Masc.</i>      | <i>Fem.</i>       | <i>Neut.</i> |
| <i>N.</i>      | praesentēs        | praesentēs        | praesentiā   |
| <i>V.</i>      | praesentēs        | praesentēs        | praesentiā   |
| <i>Ac.</i>     | praesentis or -ēs | praesentis or -ēs | praesentiā   |
| <i>G.</i>      | praesentium       | praesentium       | praesentium  |
| <i>D.</i>      | praesentibūs      | praesentibūs      | praesentibūs |
| <i>Ab.</i>     | praesentibūs      | praesentibūs      | praesentibūs |

220. Adjectives with the crude form in a consonant, are sometimes called adjectives of one termination.

## 221. Větēs, old.

| <i>Singular.</i> |              |             | <i>Plural.</i> |            |              |             |              |
|------------------|--------------|-------------|----------------|------------|--------------|-------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i>   |            | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>        | vētūs        | vētūs       | vētūs          | <i>N.</i>  | vētērēs      | vētērēs     | vētērā       |
| <i>V.</i>        | vētūs        | vētūs       | vētūs          | <i>V.</i>  | vētērēs      | vētērēs     | vētērā       |
| <i>Ac.</i>       | vētērem      | vētērem     | vētūs          | <i>Ac.</i> | vētērēs      | vētērēs     | vētērā       |
| <i>G.</i>        | vētērīs      | vētērīs     | vētērīs        | <i>G.</i>  | vētērum      | vētērum     | vētērum      |
| <i>D.</i>        | vētēri       | vētēri      | vētēri         | <i>D.</i>  | vētērībūs    | vētērībūs   | vētērībūs    |
| <i>Ab.</i>       | vētērē*      | vētērē*     | vētērē*        | <i>Ab.</i> | vētērībūs    | vētērībūs   | vētērībūs    |

## 222. Tristiōs or tristiōr, sadder or more sad.

| <i>Singular.</i> |              |             |              |
|------------------|--------------|-------------|--------------|
|                  | <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
| <i>N.</i>        | tristiōr     | tristiōr    | tristiūs     |
| <i>V.</i>        | tristiōr     | tristiōr    | tristiūs     |
| <i>Ac.</i>       | tristiōrem   | tristiōrem  | tristiūs     |
| <i>G.</i>        | tristiōrīs   | tristiōrīs  | tristiōrīs   |
| <i>D.</i>        | tristiōri    | tristiōri   | tristiōri    |
| <i>Ab.</i>       | tristiōrē*   | tristiōrē*  | tristiōrē*   |

| <i>Plural.</i> |              |              |              |
|----------------|--------------|--------------|--------------|
|                | <i>Masc.</i> | <i>Fem.</i>  | <i>Neut.</i> |
| <i>N.</i>      | tristiōrēs   | tristiōrēs   | tristiōrā    |
| <i>V.</i>      | tristiōrēs   | tristiōrēs   | tristiōrā    |
| <i>Ac.</i>     | tristiōrēs   | tristiōrēs   | tristiōrā    |
| <i>G.</i>      | tristiōrum   | tristiōrum   | tristiōrum   |
| <i>D.</i>      | tristiōrībūs | tristiōrībūs | tristiōrībūs |
| <i>Ab.</i>     | tristiōrībūs | tristiōrībūs | tristiōrībūs |

223. Many adjectives whose crude form ends in a consonant have no neuter.

224. Some adjectives have a crude form in i as well as that in o or a : as,

|           |                           |    |             |
|-----------|---------------------------|----|-------------|
| hīlāro    | <i>cheerful</i>           | or | hīlāri      |
| imbēcillo | <i>weak</i>               | or | imbecilli   |
| īnermo    | <i>unarmed</i>            | or | īnermi      |
| sēmīsomno | <i>half-asleep</i>        | or | sēmīsomni   |
| ūnānīmo   | <i>of-one-mind</i>        | or | ūnānīmi     |
| bījūg     | <i>yoked-two-together</i> | or | bījūgi, &c. |

\* Seldom vētēri, tristiōri.

## 225. SUFFIXES OF ADJECTIVES.

| Suffix        | Added to  | Gives an adjective meaning | Thus, from   | English  | Is derived  | English                 |
|---------------|-----------|----------------------------|--------------|----------|-------------|-------------------------|
| āc or āci     | verbs     | full                       | fēr          | bear     | fēr-āci     | fruitful.               |
| ōc or ōci     | verbs     | full                       | fēr          | raise    | fēr-ōci     | haughty.                |
| trīc or trīci | verbs     | female agent               | vīc          | conquer  | vīc-trīci   | victorious.             |
| īdi           | verbs     | full                       | vīr          | be green | vīr-īdi     | green.                  |
| li            | verbs     | fit to                     | ūt           | use      | ūt-li       | useful.                 |
| —             | nouns     | like                       | quo or qua   | what     | quā-li      | like what.              |
| —             | nouns     | of the same                | trībū        | tribe    | trībū-li    | of the same tribe.      |
| —             | nouns     | full                       | fīdē         | faith    | fīdē-li     | faithful.               |
| —             | nouns     | belonging to               | fīvīo        | river    | fīvīā-li    | belonging to a river.   |
| (āli)         | nouns     | like, &c.                  | virgōn       | maiden   | virgōn-āli  | maiden-like.            |
| bīli          | verbs     | fit to                     | āma          | love     | āma-bīli    | lovely.                 |
| tīli          | nouns &c. | belonging to               | āqua         | water    | āquā-tīli   | belonging to water.     |
| rī            | nouns     | like, &c.                  | puella       | girl     | puella-rī   | girl-like.              |
| (āri)         | nouns     | state                      | Apollōn (ac) | Apollo   | Apollōn-āri | of Apollo.              |
| ērī           | verbs &c. | full                       | lūge         | sharp    | lūc-ērī     | sharp.                  |
| bērī          | verbs     | fit to                     | vōla         | mourn    | lūgū-bērī   | mournful.               |
| cērī          | verbs     | belonging to               | silva        | fly      | vōlū-cērī   | able to fly.            |
| estērī        | nouns     | belonging to               | castro pl.   | wood     | silv-estērī | belonging to the woods. |
| ensi          | nouns     | belonging to               | camp         | camp     | castr-ensi  | belonging to a camp.    |
| 'ti or ti     | towns     | belonging to               | Arpino       | Arpinum  | Arpinā-ti   | belonging to Arpinum.   |
| enti* or ent  | verbs     | —ing                       | flu          | flow     | flu-enti*   | flowing.                |
| ōlenti        | nouns     | full                       | vi           | force    | vi-ōlenti   | violent.                |
| esti          | nouns     | belonging to               | caelo        | sky      | cael-esti   | belonging to the sky.   |

\* These are participles.

## SUFFIXES OF ADJECTIVES (continued).

| Suffix   | Added to   | Gives an adjective meaning | Thus, from | English      | Is derived   | English                 |
|----------|------------|----------------------------|------------|--------------|--------------|-------------------------|
| o        | verbs      | state                      | viv        | live         | viv-o        | alive.                  |
| āco      | nouns      | belonging to               | Nīlo       | Nile         | Nīli-āco     | of the Nile.            |
| īco      | nouns      | belonging to               | cīvi       | citizen      | cīv-īco      | of citizens.            |
| tīco     | nouns      | belonging to               | Līgīs      | a Ligurian   | Līgus-tīco   | of the Ligurians.       |
| ūco      | verbs      | ready to                   | cād        | fall         | cād-ūco      | ready to fall.          |
| īdo      | verbs      | full                       | time       | fear         | tīm-īdo      | fearful.                |
| endo*    | verbs      | being —ed                  | dōma       | tame         | dōma-ndo     | being tamed, taming.    |
| bundo    | verbs      | full                       | lūd        | play         | lūd-bundo    | full of play.           |
| cundo    | verbs      | full                       | īra        | be angry     | īrā-cundo    | passionate              |
| eo       | nouns      | made of                    | oss        | bone         | oss-eo       | of bone.                |
| ceo      | nouns      | made of                    | membrāna   | skin         | membrānā-ceo | of skin or parchment.   |
| neo      | nouns, &c. | made of                    | īlīc       | īlex, a tree | īlīg-neo     | of īlex-wood.           |
| io       | verbs      | —                          | ex-īm      | take out     | exīm-io      | select, excellent.      |
| io       | nouns      | belonging to               | rēg        | king         | rēg-io       | royal.                  |
| io       | name       | belonging to               | Rōmūlo     | Romulus      | Rōmūl-io     | name of a Roman gens.   |
| īlo      | praenomen  | belonging to               | Servio     | Servius      | Servi-īlo    | name of a Roman gens.   |
| rio      | nouns      | dealing in                 | stātua     | statue       | stātūā-rio   | of statues, a sculptor. |
| (ario)   | nouns      | belonging to               | carbōn     | coal         | carbōn-ario  | coal-(merchant.)        |
| itio     | nouns      | belonging to               | tribūno    | tribune      | tribūn-itio  | of the tribunes.        |
| tītio    | verbs      | that has been—ed           | fāc        | make         | fāc-titio    | artificial.             |
| tīlo     | adj.       | diminutive                 | longo      | long         | long-īlo     | rather long.            |
| tīlo     | verbs      | full                       | crēd       | believe      | crēd-īlo     | credulous.              |
| cūlo     | adj.       | diminutive                 | longiōs    | longer       | longiūs-cūlo | rather long.            |
| īmo, āmo | prep.      | most                       | pro        | forward      | prīmō†       | first.                  |

\* These are participles.

† Instead of *pro-imo*.

| isistmo | adj.          | most          | longo  | long          | long-iasitmo | longest, or very long. |
|---------|---------------|---------------|--------|---------------|--------------|------------------------|
| no, lno | verbs         | state         | ple    | full or fill  | plē-no       | full.                  |
| (āno)   | nouns         | belonging to  | kōma   | Rome          | kōmā-no      | belonging to Rome.     |
| tāno    | nouns         | belonging to  | mont   | mountain      | mont-āno     | of the mountains       |
| lno     | nouns         | made of       | Osca   | town in Spain | Osč-tāno     | made of beech.         |
| tino    | nouns         | belonging to  | fāgo   | tomorrow      | cras-tino    | belonging to tomorrow. |
| (lno)   | nouns         | belonging to  | crās   | goose         | ansēr-lno    | belonging to a goose.  |
| erno    | nouns         | belonging to  | hiēm   | winter        | aevi-erno    | belonging to winter.   |
| terno   | nouns         | belonging to  | aevo   | age           | noct-urno    | eternal.               |
| urno    | nouns         | belonging to  | noct   | night         | diū-urno     | of the night.          |
| turno   | nouns         | belonging to  | diū    | day, time     | in-tēg-ēro   | lasting.               |
| ēro     | verbs         | state         | tēg    | touch         | stip-ēro     | untouched, entire.     |
| ēro     | prep.         | of two        | sūb    | up            | lūit-cēro    | higher.                |
| cēro    | verbs?        | belonging to  | lūd    | play          | ū-tēro       | belonging to games.    |
| tēro    | adj. or prep. | of two        | quō    | which         | āqu-ōso      | which of the two.      |
| ōso     | nouns         | full          | quō    | water         | belli-cōso   | watery.                |
| cōso    | nouns         | full          | bello  | war           | āmā-to       | warlike.               |
| to*     | verbs         | —ed           | āna    | love          | cornū-to     | loved.                 |
| to      | nouns         | provided with | cornu  | horn          | crū-ento     | horned.                |
| ento    | —             | full          | (cru)  | blood         | vi-ōlento    | bloody.                |
| ōlento  | nouns         | full          | vi     | force         | es-cūlento   | violent.               |
| cūlento | verbs         | fit to        | ēs, ēd | eat           | vāc-uo       | eatable.               |
| uo      | verbs         | state         | vāca   | be empty      | vāc-ivo      | empty.                 |
| ivo     | verbs         | state         | vāca   | be empty      | fūg-tīvo     | runaway (slave).       |
| tīvo    | verbs         | state         | fūg    | fly           | vic-tōr      | victorious.            |
| tōr     | verbs         | male agent    | vic    | conquer       | long-iōs     | longer.                |
| iōs     | adj.          | more          | longo  | long          |              |                        |

\* These are called participles. See the verbs.

† Contracted into *aeterno*.

226. Of these suffixes many are closely connected: *as*, *āc* and *ōc*; *li*, *ri*, and *rio*; *bīli* and *bēri*; *estri* and *esti*; *ūco*, *ivo*, *uo*, and *io*, from verbs; *ōso* and *cōso*; *itio* and *titio*; &c.

227. In adding the suffixes, the last vowel of the preceding word must not be neglected. Thus, with the suffix *ino* or *no*, the following derivatives are formed:

|                                   |   |
|-----------------------------------|---|
| <i>Rōma</i> , <i>Rome</i> ;       | <i>Rōmā-no</i> , <i>of Rome</i> .   |
| <i>pōmo</i> , <i>apple</i> , &c.; | <i>Pōmō-na</i> , ( <i>goddess</i> ) <i>of fruit</i> .                       |
| <i>mări</i> , <i>sea</i> ;        | <i>mări-no</i> , <i>of the sea</i> .  |
| <i>tribu</i> , <i>tribe</i> ;     | <i>tribū-no</i> , ( <i>commander</i> ) <i>of a tribe</i> , <i>tribune</i> . |
| <i>ēge</i> (verb), <i>want</i> ;  | <i>ēgē-no</i> , <i>in want</i> .  |

228. Or, with a slight change:

|                                  |  |
|----------------------------------|--|
| <i>dīvo</i> , <i>a god</i> ;     | ( <i>divoino</i> ) <i>dīvīno</i> , <i>belonging to a god</i> .       |
| <i>vīpēra</i> , <i>a viper</i> ; | ( <i>viperaino</i> ) <i>vīpērīno</i> , <i>belonging to a viper</i> . |

229. And, lastly, since *o* is readily interchanged with *a*:

*Pompeio*, *Pompey*; *Pompeiā-no*, *belonging to Pompey*.

230. Now, as by far the greater number of Latin nouns end in *a* or *o*, and the latter itself is often changed to *a*, the result was, that of the adjectives formed with the suffix *ino* or *no*, a large majority were found to end in *āno*. Hence *āno* was itself mistaken for a suffix, and from *mont*, *mountain*, was formed *montāno*, *belonging to the mountains*, &c.

231. Again, as the nouns ending in *o* or *a*, when the suffix *ino* is added, often suffer a contraction so as to form adjectives in *ino*, and as the same termination resulted from adding the same suffix to nouns in *i*, the consequence was that *ino* was mistaken for a suffix. Hence from *ansēr*, *goose*, was formed *ansērīno*, *belonging to a goose*, &c.

232. Similarly, with the suffix *li* or *ri*, are formed:

|                                 |   |
|---------------------------------|---|
| <i>ancōra</i> , <i>anchor</i> ; | <i>ancōrā-li</i> , <i>of the anchor</i> .     |
| <i>puella</i> , <i>girl</i> ;   | <i>puellā-ri</i> , <i>girl-like</i> .         |
| <i>flūvio</i> , <i>river</i> ;  | <i>flūviā-li</i> , <i>of the river</i> .      |
| <i>pōpūlo</i> , <i>state</i> ;  | <i>pōpūlā-ri</i> , <i>of the same state</i> . |
| <i>cīvī</i> , <i>citizen</i> ;  | <i>cīvī-li</i> , <i>like a citizen</i> .      |
| <i>tribu</i> , <i>tribe</i> ;   | <i>tribū-li</i> , <i>of the same tribe</i> .  |
| <i>fīde</i> , <i>faith</i> ;    | <i>fīdē-li</i> , <i>faithful</i> .            |

233. Again, of adjectives so formed, the greater number will be found to end in *āli* or *āri*. Hence these were mistaken for suffixes; and, accordingly, from *căpūt*, *head*, *virgōn*, *maid*, *rēg*, *king*, &c., were formed *căpūt-āli*, *virgīn-āli*, *rēg-āli*.

234. In the same way *ārio* was supposed to be a suffix in place of *rio*, and from *carbōn*, *coal*, was formed *carbōn-ārio*, *coal-dealer*.

235. Adjectives are also formed as follows :—by prefixing a particle to a substantive : as,

|   |   |
|---|---|
| from <i>īn</i> , <i>not</i> , <i>gent</i> or <i>genti</i> , <i>nature</i> ; | <i>in-genti</i> , <i>unnatural</i> , <i>immense</i> . |
| from <i>sē</i> , <i>apart</i> , <i>cord</i> , <i>heart</i> ;                | <i>sē-cord</i> , <i>senseless</i> .                   |
| from <i>sē</i> , <i>apart</i> , <i>cūra</i> , <i>care</i> ;                 | <i>sē-cūro</i> , <i>unconcerned</i> .                 |
| from <i>cōn</i> , <i>together</i> , <i>mūni</i> , <i>share</i> ;            | <i>com-mūni</i> , <i>common</i> .                     |

236. By prefixing a substantive or adjective to a substantive : as,

|   |  |
|---|--|
| from <i>căpēro</i> , <i>goat</i> , <i>pēd</i> , <i>foot</i> ;       | <i>căprī-pēd</i> , <i>goat-footed</i> .      |
| from ( <i>quādra</i> ), <i>four</i> , <i>pēd</i> , <i>foot</i> ;    | <i>quādrū-pēd</i> , <i>four-footed</i> .     |
| from <i>centum</i> , <i>hundred</i> , <i>mānu</i> , <i>hand</i> ;   | <i>centī-māno</i> , <i>hundred-handed</i> .  |
| from <i>magno</i> , <i>great</i> , <i>ānīmo</i> , <i>mind</i> ;     | <i>magn-ānīmo</i> , <i>great-minded</i> .    |
| from <i>mīsēro</i> , <i>wretched</i> , <i>cord</i> , <i>heart</i> ; | <i>mīsērī-cord</i> , <i>tender-hearted</i> . |

237. By prefixing a particle to an adjective : as,

|   |   |
|---|---|
| from <i>īn</i> , <i>not</i> , <i>ūtīli</i> , <i>useful</i> ;            | <i>īn-ūtīli</i> , <i>useless</i> .            |
| from <i>pēr</i> , <i>thorough</i> , <i>magno</i> , <i>great</i> ;       | <i>per-magno</i> , <i>very great</i> .        |
| from <i>prae</i> , <i>preeminently</i> , <i>clāro</i> , <i>bright</i> ; | <i>prae-clāro</i> , <i>very illustrious</i> . |

238. By prefixing a substantive or adjective to a verb : as,

|   |   |
|---|---|
| from <i>tūba</i> , <i>trumpet</i> , <i>cān</i> , <i>sing</i> ;    | <i>tūbī-cēn</i> , <i>trumpeter</i> .      |
| from <i>parti</i> , <i>part</i> , <i>cāp</i> , <i>take</i> ;      | <i>partī-cēp</i> , <i>partaking</i> .     |
| from <i>cārōn</i> , <i>flesh</i> , <i>vōra</i> , <i>devour</i> ;  | <i>carnī-vōro</i> , <i>flesh-eating</i> . |
| from ( <i>bēno</i> ), <i>good</i> , <i>gēn</i> , <i>produce</i> ; | <i>bēni-g'no</i> *, <i>generous</i> .     |
| from <i>mālo</i> , <i>bad</i> , <i>dīc</i> †, <i>speak</i> ;      | <i>mālī-dīco</i> †, <i>abusive</i> .      |

239. Adjectives are also formed from prepositions. See the table of words derived from prepositions.

### COMPARATIVES AND SUPERLATIVES.

The suffixes which form the Comparatives and Superlatives are so much used, that they must be spoken of more at length.

240. The simple adjective is said to be in the positive degree : as, *longo* or —*a*, *long*.

\* Literally *well-born*.

† Observe the change of quantity.



241. The comparative degree takes the suffix *iōs* or *iōr*: as, long-*iōs*\* or long-*iōr*, *longer*, or *more long*.

242. The superlative degree takes the suffix *ūmo* or *īmo*†, *issūmo* or *issīmo*: as, long-*issūmo*\*, *longest*, or *most long*\*.

243. If the adjective ends in *ēro*, *ēri*, or *ēr*, the superlative suffix is slightly changed: as, *nīgēro*, *black*, *nīger-rūmo*, *blackest*.

244. If the adjective ends in *īli*, the superlative suffix is slightly changed: as, *fācīli*, *easy*, *fācil-lūmo*, *easiest*.

245. The comparatives and superlatives are derived sometimes from kindred words of different forms, sometimes from different words of like meaning. Hence the following irregularities:

| <i>Pos.</i>                  | <i>Comp.</i>                       | <i>Sup.</i>                    |
|------------------------------|------------------------------------|--------------------------------|
| bōno, <i>good</i> ,          | mēliōs, <i>better</i> ,            | optūmo, <i>best</i> .          |
| mālo, <i>bad</i> ,           | pējōs (=ped-ios), <i>worse</i> ,   | pessūmo, <i>worst</i> .        |
| mag-no, <i>great</i> ,       | mājōs (=mag-ios), <i>greater</i> , | maxūmo, <i>greatest</i> .      |
| parvo, <i>little</i> ,       | mīnōs, <i>less</i> ,               | mīnūmo, <i>least</i> .         |
| multo, <i>much</i> ,         | plūs‡, n. <i>more</i> ,            | plūrūmo, n. <i>most</i> .      |
| multo   , pl., <i>many</i> , | plūr, pl., <i>more</i> ,           | plūrūmo   , pl., <i>most</i> . |

See also the table of words derived from prepositions.

246. Sometimes one or more of the positive, comparative and superlative, are deficient: as,

| <i>Pos.</i>               | <i>Comp.</i>                      | <i>Sup.</i>                      |
|---------------------------|-----------------------------------|----------------------------------|
| _____                     | ōc-iōs, <i>quicker</i> ,          | ōc-issūmo, <i>quickest</i> .     |
| _____                     | nēqu-iōs, <i>worse</i> ,          | nēqu-issūmo, <i>worst</i> .      |
| nōvo, <i>new</i> ,        | _____                             | nōv-issūmo, <i>newest</i> .      |
| falso, <i>false</i> ,     | _____                             | fals-issūmo, <i>most false</i> . |
| ingenti, <i>immense</i> , | ingent-iōs, <i>more immense</i> . | _____                            |
| dēsīd, <i>slothful</i> ,  | dēsīd-iōs, <i>more slothful</i> . | _____                            |

\* In adding the suffixes of the comparative and superlative, the vowels *a*, *o*, *i*, at the end of the crude form of the positive are discarded.

† The forms with *ū* are the oldest. They were used by Terence, &c., down to Cicero, inclusive.

‡ From *ple*, *full*, the root of *plē-no*, is formed *ple-ios* contracted into *plous* and *plūs*. Compare the Greek *πλε-ιον* and *πλε-ον*.

|| These are used in the singular in poetry.

















## NUMERALS.

247. Cardinal numbers answer to the question, Quōt? (undeclined), *How many?* as, *one, two, three, &c.* or Tōt, (undecl.), *So many.*

248. Ordinal numerals state the place occupied in a rank or series. They answer to the question Quōto, or -ta, N. quōtūs, -tā, -tum? *Occupying what place in the series\**? Answer: *First, second, third, &c.*; or Tōto or -ta, *Occupying such a place.*

249. Distributives answer to the question, Quōtēno, or N. pl. quōtēnī, -ae, -ā? *How many at a time?* *One at a time, two at a time, &c.* Or the preposition *by* may be used: *By twos, by threes, &c.*; or the word *each*: as, *Two each, three each, &c.*

250. The numeral adverbs answer to the question, Quōtiens or quōtiēs? *How often?* *Once, twice, thrice, four-times, &c.*; Tōtiens or tōtiēs, *So often.*

251. Roman symbols. The symbols for 1, 10, 100, 1000, seem to have consisted of one, two, three, and four lines respectively: viz. I, X, E, M; for the two last of which the more easily written symbols C, and  or , were afterwards substituted. The mark for 1000, seems to have suggested those for 10 000, 100 000, 1 000 000, viz. , ,  or , , . The next step was to find symbols for the halves of these numbers, and the most easy course was to take the half of the symbols themselves. Thus, V, L,  or ,  or ,  or ,  or , severally denoted 5, 50, 500, 5000, 50000, 500000. Lastly, modern printers found it convenient to use the existing types for letters, to avoid the expense of new types for the numerical symbols. Hence, in modern Latin books, we find the letters I, V, X, L, C, D, M, and the inverted J, all used in the representation of Latin numerals. It was probably an accident, that of these seven letters, two were the initials of the words for which they stood: viz. C and M, of centum and mille.

\* No single English word corresponds to quōto. Such a form as *what-ih*, like *five-ih*, *six-ih*, would best suit it.

## 252. NUMERALS.

| Arabic<br>Symbols. | Roman<br>Symbols. | Cardinal.<br>Masc. N.<br>if declined. | Ordinal.<br>Masc. N.<br>from —o.    | Distributive.<br>Masc. N. pl.<br>from —o. | Adverbs.            |
|--------------------|-------------------|---------------------------------------|-------------------------------------|---|---------------------|
| 1.                 | I.                | ūnus,                                 | primus,                             | singŭli,                                  | sēmēl.              |
| 2.                 | II.               | duo,                                  | secundus or alter,                  | bini,                                     | bis.                |
| 3.                 | III.              | trēs,                                 | tertius,                            | terni or trini,                           | tēr.                |
| 4.                 | IIII. or IV.      | quattuor,                             | quartus,                            | quaterni,                                 | quāter. [quies, &c. |
| 5.                 | V.                | quinque,                              | quintus,                            | quini,                                    | quinquies or quin-  |
| 6.                 | VI.               | sex,                                  | sexus,                              | seni,                                     | sexies.             |
| 7.                 | VII.              | septem,                               | septimus or septimus, &c.           | septeni,                                  | septies.            |
| 8.                 | VIII. or IIX.     | octo,                                 | octavus,                            | octoni,                                   | octies.             |
| 9.                 | VIIII. or IX.     | novem,                                | nonus,                              | noveni,                                   | novies.             |
| 10.                | X.                | decem,                                | decimus,                            | deni,                                     | decies.             |
| 11.                | XI.               | undecim,                              | undecimus,                          | undeni,                                   | undecies.           |
| 12.                | XII.              | duodecim,                             | duodecimus,                         | duodeni,                                  | duodecies.          |
| 13.                | XIII.             | tredecim,                             | tertius decimus,                    | terni deni,                               | terdecies.          |
| 14.                | XIIII. or XIV.    | quattuordecim,                        | quartus decimus,                    | quaterni deni,                            | quaterdecies.       |
| 15.                | XV.               | quindecim,                            | quintus decimus,                    | quini deni,                               | quindecies.         |
| 16.                | XVI.              | sedecim,                              | sexus decimus,                      | seni deni,                                | sedecies.           |
| 17.                | XVII.             | septendecim,                          | septimus decimus,                   | septeni deni,                             | septies decies.     |
| 18.                | XVIII. or XIX.    | duodeviginti,                         | duodevicesimus,                     | duodevicieni,                             | duodevicies.        |
| 19.                | XVIIII. or XIX.   | undeviginti,                          | undevicesimus,                      | undeviceni,                               | undevicies.         |
| 20.                | XX.               | vinginti or viginti,                  | vicesimus or vicesimus, &c. viceni, | viceni,                                   | vicies.             |

|                   |                         |                         |                     |                     |
|-------------------|-------------------------|-------------------------|---------------------|---------------------|
| 21. XXI.          | viginti unus,           | primus-et-vicensimus,   | viceni singuli,     | semel-et-vicien.    |
| 22. XXII.         | viginti duo,            | alter-et-vicensimus,    | viceni bini,        | bis-et-viciens.     |
| 23. XXIII.        | viginti tres,           | vicensimus tertius,     | viceni terni,       | ter-et-viciens.     |
| &c.               | &c.                     | &c.                     | &c.                 | &c.                 |
| 30. XXX.          | trīgintā,               | tricensimus,            | triceni,            | triciens.           |
| 40. XXXX. or XL.  | quadrāgintā,            | quadragensimus,         | quadrageni,         | quadragiens.        |
| 50. L.            | quīnquāgintā,           | quinquagensimus,        | quinquageni,        | quinquagiens.       |
| 60. LX.           | sexāgintā,              | sexagensimus,           | sexageni,           | sexagiens.          |
| 70. LXX.          | septuāgintā,            | septuagensimus,         | septuageni,         | septuagiens.        |
| 80. LXXX. or XXC. | octōgintā,              | octogensimus,           | octogeni,           | octogiens.          |
| 90. XC.           | nonāgintā,              | nonagensimus,           | nonageni,           | nonagiens.          |
| 100. C.           | centum,                 | centensimus,            | centeni,            | centiens.           |
| 200. CC.          | dūcenti,                | ducentensimus,          | ducenti,            | ducentiens.         |
| 300. CCC.         | trēcenti,               | trecentensimus,         | trecenti,           | trecentiens.        |
| 400. CCCC or CD.  | quadrīngenti,           | quadringentensimus,     | quadrīngeni,        | quadrīngentiens.    |
| 500. D. or IĊ.    | quīngenti,              | quingentensimus,        | quīngeni,           | quīngentiens.       |
| 600. DC.          | sescenti,               | sescentensimus,         | sescenti,           | sescentiens.        |
| 700. DCC.         | septīngenti,            | septingentensimus,      | septīngeni,         | septīngentiens.     |
| 800. DCCC.        | octīngenti,             | octingentensimus,       | octīngeni,          | octīngentiens.      |
| 900. DCCCC.       | nongenti,               | nongentensimus,         | nongeni,            | nongentiens.        |
| 1,000. M. or CĊ.  | millē, (neuter)         | millensimus,            | singula milia, (n.) | milliens.           |
| 2,000. MM.        | duo or bina milia,      | bis millensimus,        | bina milia,         | bis milliens.       |
| 5,000. IĊĊ.       | quinque or quina milia, | quinquiens millensimus, | quina milia,        | quinquiens miliens. |
| 10,000. CCĊĊ.     | decem or dena milia,    | deciens millensimus,    | dena milia,         | deciens milliens.   |

253. Cardinal numbers. Those from quattuor to centum, both inclusive, are not declined. Mille is both substantive and adjective. If no smaller number accompany it, it is more commonly used as a substantive. Hence the phrases mille hominum, mille homines; tria milia hominum; tria milia trecenti homines.

254. The three first numerals are declined. Uno, C. F., *one*, makes G. ūniūs; D. ūnī. The other cases are regular. The plural is used with those substantives which with a plural form have a singular meaning: as, N. pl. una castra, *one camp*.

255. Duo, dua, C. F. *two*, is declined thus: Plur. N. duō, duae, duō; Ac. duō or duōs, duās, duō; G. duōrum, duārum, duōrum or m. f. n. duum; D. and Ab. duōbūs, duābūs, duōbūs. In the same way is declined ambo, amba, C. F., *both*.

256. Tri, C. F., *three*, is declined regularly.

257. Milli or mili, C. F., *thousand*, is declined: Sing. for all cases millē; Pl. N. V. Ac. miliā; G. milium; D. and Ab. milibūs.

258. From 13 to 19 there occur also decem et tres, &c. Between 20 and 100 there are two forms, viz. viginti unus, or unus et viginti, &c. Above 100, the greater number precedes: as, trecenti sexaginta sex, or trecenti et sexaginta sex.

259. The practice of prefixing the smaller number to the greater in order to denote subtraction: as, IV, (one from five); IIX, (two from ten;) extended also to the names. Hence duodeviginti, 18; undeviginti, 19; duodetriginta, 28; undetriginta, 29; duodequadraginta, 38; undequadraginta, 39; and so on to duodecentum, 98; undecentum, 99. A series of the same kind belong to the ordinals, distributives and adverbs.

260. The high numbers were chiefly required for representing money. Here abbreviations were found convenient. Thus millions of *sesterces* were commonly denoted by adverbs alone, the words centena milia being omitted: as, deciens, *ten times*, (a *hundred thousand*) *sesterces*; that is, a *million sesterces*; viciens, *twenty times*, &c., or two *million sesterces*.

261. Ordinal numbers. From 13 to 19 there are also sometimes found decumus tertius, and decumus et tertius, &c. Between 20 and 100 there are two forms, vicensumus quartus, or quartus et vicensumus, &c. For 21, 31, 41, &c., unus et vicensumus, una et vicensuma, or unetvicensuma, &c., frequently occur.

262. Distributive numerals. These are also used as cardinal numbers with those nouns which with a plural form have a singular meaning: as, N. *binæ aedes*, *two houses*; *binæ litteræ*, *two letters* or *epistles*. *Duæ aedes*; *duæ litteræ*, would signify, *two temples*; *two letters of the alphabet*. With *uno* there could not be the same confusion: hence *una littera*, *unæ litteræ*, signify respectively, *one letter of the alphabet*; *one letter* or *epistle*. The distributives are often used by the poets for the cardinals.

263. Adverbs. From 13 to 19 there are also the forms *tertiens deciens*, &c. And between 20 and 100 there are three expressions: *bis et viciens*, *vicens et bis*, *vicens bis*. *Bis viciens*, would mean, *twice twenty* or *forty times*.

264. Series with crude form ending in *plic*, *surface* or *fold*, answering to *quōtūplex*? *how many fold*? viz. *simplex*\*, *dūplex*, *triplex*, *quādrūplex*, *quincūplex*, ———, *septemplex*, ———, ———, *decemplex* and *centūplex*.

265. Series of similar meaning, with crude form ending in *plo* answering to *quōtūplūs*? viz. *simpulus*, *dūplus*, *trīplus*, *quādrūplus*, *quincūplus*, ———, *septūplus*, *octūplus*.

266. Series with suffix *rio* formed from the distributives, *containing two*, *three*, &c.: viz. ———, *binarius*, *ternarius*, *quaternarius*, *quinarius*, *senarius*, *septenarius*, *octonarius*, &c.

267. Series with suffix *no*, formed from ordinal series, belonging to the first, second, &c.: viz. *primanus*, *secundanus*, *tertianus*, &c. These terms are chiefly used to denote the legion to which a soldier belongs. Hence, in the higher numbers are found such forms as *tertia decumanus*, *tertia et vicensumanus*; where the feminine form of the first part seems to be determined by the gender of the Latin word for legion.

268. Fractions are expressed by the ordinal series with *parti* or *part*, expressed or understood: as,  $\frac{1}{3}$ , *tertia pars*;  $\frac{2}{7}$ , *tres septumae*.

269. But many shorter forms were employed. Thus, when the numerator is one less than the denominator: as,  $\frac{3}{4}$ , *duæ partes*, *two parts out of three*;  $\frac{3}{4}$ , *tres partes*, *three parts out of four*, &c.

\* Not from *sine plica*, but from an old root *sim* or *sam*, *one*; which is also found in *singuli*, *simpulus*, *similis*, *sincerus*, *semel*, *simul*; Gr. *ἅμα*, *οὐδαμῶς*, *ἄπλως*; Eng. *same*; Germ. *sammlung*, &c.

270. Again, when the denominator is 12, the unit or whole being represented by *ās* (C. F. *ass*), the parts are  $\frac{1}{12}$  *uncia* (whence the English words *ounce* and *inch*);  $\frac{2}{12}$  or  $\frac{1}{6}$ , *sextans*;  $\frac{3}{12}$  or  $\frac{1}{4}$ , *quadrans*;  $\frac{4}{12}$  or  $\frac{1}{3}$ , *triens*;  $\frac{5}{12}$ , *quinc-unx*;  $\frac{6}{12}$  or  $\frac{1}{2}$ , *semis*;  $\frac{7}{12}$ , *sept-unx*;  $\frac{8}{12}$  or  $\frac{2}{3}$ , *bēs* (C. F. *bess*);  $\frac{9}{12}$  or  $\frac{3}{4}$ , *dō-drans* (=de-quadrans or 1— $\frac{1}{4}$ );  $\frac{10}{12}$  or  $\frac{5}{6}$ , *dextans* (=de-sextans, or 1— $\frac{1}{6}$ );  $\frac{11}{12}$ , *deunx* (=1— $\frac{1}{12}$ ).

271. Fractions were also expressed by the addition or multiplication of other fractions: as, *tertia septuma*,  $\frac{1}{3}$  of  $\frac{1}{7}$ , or  $\frac{1}{21}$ ; *tertia et septuma*,  $\frac{1}{3} + \frac{1}{7}$  or  $\frac{10}{21}$ .

272. Mixed numbers were denoted by the Latin for the fractional part accompanied by that number of the ordinal series which exceeds by unity the given whole number. Thus,  $3\frac{1}{4}$  is *quadrans quartus*;  $5\frac{1}{2}$ , *semis sextus*;  $2\frac{1}{2}$ , *semis tertius*, or rather, by contraction, *sestertius*. The last quantity, viz.  $2\frac{1}{2}$ , was represented in symbols by adding *s*, the initial letter of *semis*, to the symbol for *two*, with a line running through the whole symbol, as in our own *15, £*, for pounds; thus,  $\text{H}\overline{\text{I}}\text{S}$ . But printers have found it convenient to substitute the letters *HS*.

## PRONOUNS.

273. Pronouns are, strictly speaking, substantives, adjectives, adverbs, &c., and therefore belong to those heads of grammar; but it is convenient to discuss them separately, partly because they exhibit the suffixes in a more complete form than other words belonging to the same parts of speech, and partly because they are so much used.

### PERSONAL PRONOUNS.

| 274. First Person.    |                           | 275. Second Person.         |                           |
|-----------------------|---------------------------|-----------------------------|---------------------------|
| Sing.                 | Plur.                     | Sing.                       | Plur.                     |
| C. F. — <i>I, me.</i> | C. F. <i>no, we, us.</i>  | C. F. <i>tu, thou, you.</i> | C. F. <i>vo, you.</i>     |
| N. <i>ēgo.</i>        | N. <i>nōs.</i>            | N. <i>tū.</i>               | N. <i>vōs.</i>            |
| V. —                  | V. —                      | V. <i>tū.</i>               | V. <i>vōs.</i>            |
| Ac. <i>mē.</i>        | Ac. <i>nōs.</i>           | Ac. <i>tē.</i>              | Ac. <i>vōs.</i>           |
| G. <i>meī.</i>        | G. <i>nostrum or -rī.</i> | G. <i>tuī.</i>              | G. <i>vostrum or -rī.</i> |
| D. <i>mihi or mī.</i> | D. <i>nōbīs.</i>          | D. <i>tibi.</i>             | D. <i>vōbīs.</i>          |
| Ab. <i>mē.</i>        | Ab. <i>nōbīs.</i>         | Ab. <i>tē.</i>              | Ab. <i>vōbīs.</i>         |

276. For the pronoun of the third person, viz. *he, she, it*, the several parts of the adjective *eo* or *i* are used.

277. The nominatives of these pronouns are not expressed, unless emphatic, because the personal suffixes of the verbs already denote the persons.

### REFLEXIVE PRONOUNS.

278. Reflexive pronouns refer to the person or thing expressed in the nominative case. In English the word *self* is used for this purpose.

279. Reflexive pronouns, from their very nature, can have no nominative or vocative.

280. In the first and second persons, the common personal pronouns are used, viz. *me, mei, &c., te, tui, &c.* For the third person the several cases formed from the *C. F. sue, self*, are used without any distinction for number or gender, to signify *himself, herself, itself, themselves*.

*C. F. Sue, self,*

*Ac. sē; G. suī; D. sibi; Ab. sē.*

### REMARKS ON THE PRONOUNS EGO, TU, SE.

281. *Ac. Med* and *ted* are used by old writers, as *Plautus*, for *me* and *te*. *Me, te, se*, are also doubled, as *mēmē, tētē, sēsē*. The two first are rare, and only used to give emphasis. *Sese* is not uncommon. It is used when no emphasis is intended, if it refer to a plural nominative. *Mehe* is an antiquated form for *me*.

282. *G. Mis* and *tis* are antiquated forms, found in *Plautus*.

283. *D. Mi* is rarely used in prose writers. *Me, tibe, sibe*, are severally antiquated forms for *mihi, tibi, sibi*.

284. *Ab. Med* and *ted* are found in old writers.

285. *G. pl.* These are merely genitives of the possessive adjectives *nostĕro, vostĕro*. (See below.) Indeed, *nostrōrum, vostrōrum*, for the *m.*, *nostrārum, vostrārum*, for the *f.*, are found in old writers. *Vestrum, vestri*, with an *e*, are used by later writers. For the distinction between the genitives in *um* and *i*, see the *Syntax*.



## DEMONSTRATIVE PRONOUNS.

286. The three demonstrative pronouns are adjectives, which point as it were with the finger, to the place occupied: *as*, *ho*, *this near me*; *isto*, *that near you*; *illo*, *that yonder*.

287. *Illo* (older form, *ōlo*, or *ollo*), *that yonder*.

| Singular. |         |         | Plural. |       |                            |
|-----------|---------|---------|---------|-------|----------------------------|
|           | Masc.   | Fem.    | Neut.   | Masc. | Fem. Neut.                 |
| N.        | illě,   | illă,   | illŭd.  | N.    | illi, illae, illă.         |
| Ac.       | illum,  | illam,  | illŭd.  | Ac.   | illōs, illās, illă.        |
| G.        | illiŭs, | illiŭs, | illiŭs. | G.    | illōrum, illārum, illōrum. |
| D.        | illi,   | illi,   | illi.   | D.    | illis, illis, illis.       |
| Ab.       | illō,   | illā,   | illō.   | Ab.   | illis, illis, illis.       |

288. In the same manner is declined *isto*, *that near you*.

289. To the three demonstratives, and to the adverbs derived from them, the demonstrative enclitic *cě* or *c* (for *eccě*, *lo*, *behold*), is often added for the sake of greater emphasis.

290. *Illo*, with enclitic *cě*.

| Singular. |           |           | Plural.          |       |                               |
|-----------|-----------|-----------|------------------|-------|-------------------------------|
|           | Masc.     | Fem.      | Neut.            | Masc. | Fem. Neut.                    |
| N.        | illic,    | illaec,   | illoc, or illuc. | N.    | illicě, illaec, illaec.       |
| Ac.       | illunc,   | illanc,   | illoc, or illuc. | Ac.   | illoscě, illascě, illaec.     |
| G.        | illiuscě, | illiuscě, | illiuscě.        | G.    | illōrunc, illārunc, illōrunc. |
| D*        | illic,    | illic,    | illic.           | D.    | illiscě, illiscě, illiscě.    |
| Ab.       | illōc,    | illāc,    | illōc.           | Ab.   | illiscě, illiscě, illiscě.    |

291. In nearly all those cases which end in *c*, the *e* may be added: *as*, *Ac. m. illunce*, &c.

292. In the same manner is declined *isto* with *cě*.

293. If, besides the enclitic *cě*, the enclitic *ně*, *whether*, is also added, the first enclitic takes the form *ć* throughout: *as*, *illicćně*, *illaecćně*, *illōćně*, &c.; *isticćně*, *istaecćně*, *istōćně*, &c.; *hććně*, *haecćně*, &c.

294. Many of the cases from *ho* alone, have disappeared from the language, their places being supplied by those formed from *ho*, with *ce*. Hence, in part, the irregularities of the following declension.

\* The dative *illic* is only used as an adverb.

295. Ho, *this* (partly with, partly without the suffix *ce*).

| Singular. |        |        |        | Plural. |        |        |        |
|-----------|--------|--------|--------|---------|--------|--------|--------|
|           | Masc.  | Fem.   | Neut.  |         | Masc.  | Fem.   | Neut.  |
| N.        | hīc,   | haec,  | hōc.   | N.      | hī,    | hae,   | haec.  |
| Ac.       | hunc,  | hanc,  | hōc.   | Ac.     | hōs,   | hās,   | haec.  |
| G.        | hūjūs, | hūjūs, | hūjūs. | G.      | hōrum, | hārum, | hōrum. |
| D*.       | huic,  | huic,  | huic.  | D.      | hīs,   | hīs,   | hīs.   |
| Ab.       | hōc,   | hāc,   | hōc.   | Ab.     | hīs,   | hīs,   | hīs.   |

296. Those cases which do not end in *c*, as here declined, may have that enclitic added: as, G. *hujusce*; N. pl. m. *hice*, f. *haece*, or *haec*; Ac. *hosce*, &c.

297. An old form of the D. or Ab., is *hibus*.

298. The adverbs from *illo* (or *ōlo*), are *illō*, or *illōc*, or *illūc*, *to yonder place, thither*; *illim* or *illinc*, *from yonder place*; *illi* or *illic*, *in yonder place, yonder, there*; *illā* or *illāc*, *by yonder road, along that line*; and *ōlim*, *formerly or hereafter, in those days*. See also Table of words derived from prepositions.

299. The adverbs from *isto* are, *istō* or *istōc*, or *istūc*, *to the place where you are, to your part of the country*; *istim* or *istinc*, *from the place where you are*; *istī* or *istic*, *where you are*; *istā* or *istāc*, *along the place or country where you are*.

300. The adverbs from *ho* are, *hūc*, *hither, towards me*; *hinc*, *hence, from me, from this time*; *hīc*, *here, near me*; *hāc*, *along this road, by me*; and *sīc* (which also contains the enclitic *cē*), *thus, in this way*.

### LOGICAL PRONOUNS.

301. Logical pronouns refer only to the *words* of a sentence. To these belong *i* or *eo*, *this* or *that*; and *qui* or *quo*, *which*, &c.

302. *I* or *eo*, *this* or *that*.

| Singular. |       |       |       | Plural. |                       |                  |        |
|-----------|-------|-------|-------|---------|-----------------------|------------------|--------|
|           | Masc. | Fem.  | Neut. |         | Masc.                 | Fem.             | Neut.  |
| N.        | īs,   | eā,   | īd.   | N.      | hī, īi, or ī,         | eae,             | eā.    |
| Ac.       | eum,  | eam,  | īd.   | Ac.     | eōs,                  | eās,             | eā.    |
| G.        | ējūs, | ējūs, | ējūs. | G.      | eōrum,                | eārum,           | eōrum. |
| D.        | eī,   | eī,   | eī.   | D.      | hīs, eīs, īis, or īs, | for all genders. |        |
| Ab.       | eō,   | eā,   | eō.   | Ab.     | hīs, eīs, īis, or īs, | for all genders. |        |

\* *Hic* is the form of the dative when used as an adverb.

303. Old forms are Ac. im or em ; D. or Ab. pl. ibus and eabus.

304. The adverbs from i or eo are, eō, *to this or to that place or degree, thither* ; indē (in compounds im or in, as exim or exin), *from this\** —, *from that* —, *thence* ; ĭbi, *in or at this* —, *in that* —, *there, then* ; eā, *along this or that line or road* ; ĭtā, *thus, so* ; jam, *now, already, at last*.

305. Qui or quo, *which, what, who, any*.

*Singular.*

|     | <i>Masc.</i>                      | <i>Fem.</i>  | <i>Neut.</i>  |
|-----|-----------------------------------|--------------|---------------|
| N.  | quīs or quī,                      | quae or quā, | quīd or quōd. |
| Ac. | quem,                             | quam,        | quīd or quōd. |
| G.  | quōjūs or cūjūs, for all genders. |              |               |
| D.  | quoi or cui, for all genders.     |              |               |
| Ab. | quō or quī,                       | quā or quī,  | quō or quī.   |

*Plural.*

|        | <i>Masc.</i>                     | <i>Fem.</i> | <i>Neut.</i> |
|--------|----------------------------------|-------------|--------------|
| N.     | quī,                             | quae,       | quae or quā. |
| Ac.    | quōs,                            | quās,       | quae or quā. |
| G.     | quōrum,                          | quārum,     | quōrum.      |
| D. Ab. | quībūs or quīs, for all genders. |             |              |

306. Of the double forms, quī, N. and quōd are adjectives ; quīs, both adj. and subs. ; quīd, a subs. only.

307. Qui or quo is called a *relative* when it refers to a preceding word, as, *the person who* —, *the thing which* —, *the knife with which* —, &c. To the relative belong, N. qui, quae, quod ; Ac. quem, quam, quod, &c. ; and in the N. pl. only quae.

308. It is called a *direct interrogative*, when it asks a question, as *who did it?* and an *indirect interrogative*, when it only speaks of a question, as, *we do not know who did it*. To the interrogative, belong all the forms, except quā, in the N. f. and neut. pl.

309. It is said to be used *indefinitely*, when it signifies *any*. In this case it is placed after some word to which it belongs ; very commonly after sī, nē, num, ec, āli. All the forms are used in this sense, but quā is more common than quae.

\* For the blanks insert *time, place, &c.*, as it may be.

310. N. Ac. quis and quem in old writers are sometimes fem.

311. G. D. quojus and quoi are older than the other forms. They appear to have been used by Cicero. The old genitive cui occurs in the word cui-cui-modi, *of whatever kind*.

312. Ab. quī is the older form, and is only used by the later writers in particular phrases.

313. N. pl. quēs is a very old form.

314. D. and Ab. pl. quīs, sometimes written queis, is the older form of the two.

315. The adverbs from quo or qui, are : quō, *whither, to what* — ; undě, (formerly cunde,) *from what* — , *whence* ; ūbi, (formerly cubi,) *in what* — , *where, when* ; quā, *along what road or line, &c.*

316. The conjunctions from quo or qui, are : quom, quum, or cum, *when* ; quando, *when* ; quam, *how* ; quārē, (qua re,) quūr, or cūr, *why* ; ūt, (formerly cut,) or ūtī, *how, that, as* : quōd, *that, because, &c.*

#### OTHER PRONOMINAL ADJECTIVES, &c.

317. The following adjectives are derived from quo or qui : quanto, *how great* ; quāli, *like what, of what kind* ; quōt, (undeclined,) *how many*, (whence quōtiens, *how often*) ; quōto, *occupying what place in a series*.

318. From an old root, to, *this*, are derived the adjectives, tanto, *so great* ; tāli, *like this, of this kind* ; tōt, (undecld.), *so many*, (whence tōtiens, *so often*) ; tōto, *occupying this place* ; also the adverbs tam, *so* ; tum or (with the enclitic cě) tunc, *then*.

319. Of pronominal origin are : nam, *thus or for* ; and num, *now*, (Greek νυν,) an old word still used in ětiam-num, *even now, still*, and in nūdiūs tertiūs, *now the third day, two days ago*. In common use the enclitic cě is always added : as, nunc, *now*.

320. Ali is prefixed to many of the relative forms : as, āliqui, *any, some*, (emphatic,) declined like qui, *any* ; N. n. āliquantum, *some, a considerable quantity* ; āliquōt, (undeclined), *some, a considerable number, &c.*

321. Ec is prefixed : as, N. ecquīs, &c., *whether any ?* ecquando, *whether at any time ?*

322. Num, *whether* ; sī, *if* ; nē, *not*, are also prefixed : as, num-

qui, *whether any*; sīqui, *if any*; nēqui, *lest any*. Nom. numquīs, siquīs, nēquīs, &c.

323. Of the adverbs formed from ālīqui, nēqui, numqui, sīqui, many take the old initial c: as, ālī-cūbi, ālī-cundě, &c.

324. Ůtěro, (originally cu-tero,) generally an interrogative, *which of the two?*; and sometimes a relative, *he of the two, who*; and after sī, *either*: as, si uter, *if either*, has G. ůtrīūs; D. ůtrī. Hence neutěro, N. neutěr, &c., (formerly nē-cůtěr,) *neither* \*.

325. Ipsō, ipsa, *self, very*, is declined: N. ipsūs or ipsě, ipsā, ipsum; Ac. ipsum, ipsam, ipsum; and the rest like illo.

326. The N. ipsūs is found only in old writers, as Terence. Apsě or 'psě undeclined is sometimes found in old writers instead of the proper case of ipso: as, re-apsě for re-ipsā, eampsě for eam ipsam, &c.

327. Ālio, *another*, has G. āliūs; D. āliī, and N. and Ac. neut. sing. aliūd. From a crude form āli are derived the old N. m. f. alīs, n. alid: whence ālībi, *elsewhere*; ālītěr, *otherwise*.

328. When ālio is used in two following sentences, it is translated by *one* —, *another* —; or *some* —, *others* —: as, alius rīdet, alius lācrūmat, *one laughs, another cries*; alios caedīt, alios dīmīttīt, *he kills some, and lets go others*.

329. When ālio is used twice in the same sentence, that sentence is commonly translated twice over: as, aliud alio tempōrě, *one thing at one time, another at another*; or by *each other*: as, alii aliis prōsunt, *they do good to each other*.

330. Altěro (from āli,) *another of two, the second*, has G. altěrīūs; D. altěrī; but altěrīūs occurs in poetry \*.

331. When altěro is used in two following sentences, it is trans-

\* The plural of those words which have the suffix těro must be carefully distinguished from the singular. Thus,

N. sing. utěr, *which of the two individuals*.

N. pl. utri, *which of the two classes, parties, nations, armies, &c.*

N. sing. altěr, *one of the two individuals*.

N. pl. altěri, *one of the two classes, parties, nations, armies, &c.*

N. sing. ůterquě, *both of the two individuals*.

N. pl. ůtrīquě, *both of the two classes, parties, nations, armies, &c.*

N. sing. neutěr, *neither of the two individuals*.

N. pl. neutri, *neither of the two classes, parties, nations, armies, &c.*

lated by *the one* —, *the other* — : as, alter ridet, alter lacrumat, *the one laughs, the other cries*.

332. When *altĕro* is used twice in the same sentence, it is commonly translated by *each-other* : as, alter alterum volnĕrat, *each wounds the other*.

333. As *ali* and *qui* form *aliqui*, so from *altĕro* and *utĕro* is formed *altĕr-utĕro*, *one of the two* ; which is declined in both parts ; but elision generally takes place if the first part end in a vowel or *m* : as, N. altĕrūtĕr, altĕr'utrĕ, altĕr'utrum, &c., but G. altĕrius-utrius.

334. *Ullo*, *any*, (a diminutive from *ūno*, *one*,) has G. ulliūs ; D. ulli. It is accompanied by a substantive, and is used only in negative sentences. Hence *ullo*, *none*.

335. Many enclitics are added to the pronouns to give emphasis to them : viz.

336. *Quidem* : as *ĕquidem*, for *ego quidem*, *I at least*.

337. *Mĕt* : as, *ĕgōmĕt*, *I myself* ; *vosmĕt*, *you yourselves* ; *suismĕt ipsi praesidiis*, *they themselves with their own troops*.

338. *Tĕ*, only with the nominative *tū* : as, *tūtĕ*, *thou thyself*.

339. *Cĕ*, only with the demonstrative pronouns. See above.

340. *Pōte*, (Greek, *ποτε*) : as, *ut-pōtĕ*, *as*.

341. *Ptĕ*, (perhaps the same,) in certain old forms : as, *mihiptĕ*, *meptĕ* ; and above all with the fem. ablatives, *meaptĕ*, *tuaptĕ*, *suaptĕ*, &c.

342. *Dem*, with the pronoun *i* or *eo* : as, *i-dem*, *the same*. The N. m. drops the *s*, but leaves the vowel long ; the N. and Ac. neut. take no *d*, and have the vowel short. In the Ac. sing. and G. pl. the final *m* becomes *n* before *d*. Thus, N. *i-dem*, *eĕ-dem*, *ī-dem* ; Ac. *eun-dem*, *ean-dem*, *ī-dem*, &c. So also with *tōt*, *tōtī-dem*, (undecl.) *precisely as many* ; and with *tanto* ; N. *tantus-dem*, &c., *of the same magnitude*.

343. *Dam*, with *quo* or *qui*. N. *quī-dam*, *quae-dam*, *quid-dam* or *quod-dam* ; Ac. *quen-dam*, *quan-dam*, *quid-dam* or *quod-dam*, &c., *a certain person or thing*. It is used when a person cannot or will not state whom or what he means, and often serves to soften adjectives which would express too much : as, *divīna quaedam ĕloquentia*, *a certain godlike eloquence, a sort of godlike eloquence, I had*

*almost said a godlike eloquence.* From *quidam* is derived *quondam*, *at some former or future time, formerly, hereafter.*

344. *Quam*, with *quo* or *qui*: as, N. *quisquam*, *quaequam*, *quidquam* or *quicquam*, &c., *any*, in negative sentences. It is commonly used without a substantive. See *ullo* above. From *quisquam* are formed the adverbs, *umquam* or *unquam*, (originally *cumquam*), *ever*; from whence *nunquam*, *never*; *nē-quicquam*, *in vain*; *haudquāquam*, *in no way, by no means*; *neutiquam* or *nūtiquam*, *in no way, by no means*; *usquam*, *any where*; *nusquam*, *no where*.

345. *Piam*, (probably another form of preceding suffix,) with *quo* or *qui*: as, N. *quispiam*, *quaepiam*, *quidpiam* or *quodpiam*, &c., *any* (emphatic). From *quispiam* comes the adverb *uspiam*, *any where*.

346. *Nam*: as, N. *quisnam* or *quīnam*, *quaenam*, *quidnam* or *quodnam*, &c., *who, which?*, in interrogations, (emphatic); and N. *ūternam*, *which of the two?* in interrogations, (emphatic.)

347. *Quē*, (this enclitic is probably a corruption of the relative itself): as, N. *quisquē*, *quaequē*, *quidquē* or *quodquē*, &c., *every, each*; whence the adverbs *ūbiquē*, *every where*; *undiquē*, *from every side*; *ūtiquē*, *any how*; *usquē*, *every step, every moment*: also N. *ūterquē*, *ūtrāquē*, *ūtrumquē*, *each of two, both*.

348. *Quisquē* in old writers is used in the same sense as *quicquē*.

349. *Quisquē* is generally placed; 1. after relatives and relative conjunctions: as, *ut quisque vēnit*, *as each arrived*; 2. after reflexive pronouns: as, *prō sē quisque*, *each for himself*; 3. after superlatives and ordinal numerals: as, *optimus quisque*, *all the best men*; *decimus quisque*, *every tenth man*; *quotus quisque?* (*every how many-eth,*) *how few?*

350. *Cumquē* or *cunquē*, (an old neuter of the preceding word): as, N. *quicunquē*, *quaecunquē*, *quodcunquē*, &c., *whoever, whosoever, whichever, whatever*; and N. *ūtercunquē*, *ūtrācunquē*, *ūtrumcunquē*, &c., *whichever of the two*; N. *quantuscunquē*, &c., *how great soever*; *quandōcunquē*, *whensoever*, &c. *Cunquē* may be separated from the other word: as, *qui me cunque vidit*, *whoever saw me*.

351. *Vis*, (*thou wishest*, from *vōl*, *wish*): as, N. *quīvis*, *quaevis*, *quidvis* or *quodvis*, &c., *any one you please*, (the best or the worst)

a universal affirmative ; whence *quamvis*, *as much as you please*, *no matter how* —, *though ever so* — ; and *ūtervis*, *ūtrāvis*, *ūtrumvis*, *whichever of the two you please*.

352. *Lūbēt* or *lībēt*, (*it pleaseth*) : as, N. *quīlibēt*, &c., *any one you please* ; and N. *ūterlibēt*, &c., *whichever of the two you please*.

353. Relative forms are often doubled. Thus, *qui* doubled : as, N. *quisquis* (*quaequae* ?), *quidquid*, or *quicquid*, &c., *whoever*, *no matter who*.

354. *Utero* doubled : as, N. *ūterūtēr*, &c., *whichever of the two*, *no matter which*.

355. *Quanto* doubled : as, N. *quantusquantūs*, &c., *how great soever*, *no matter how great*.

356. *Quāli* doubled : as, N. *quālisquālis*, &c., *whatever-like*, *no matter what-like*.

357. *Quōt* doubled : as, *quotquōt* (undeclined), *how many soever*, *no matter how many*.

358. So also there are the doubled adverbs or conjunctions : *quamquam*, *however*, *no matter how*, *although*, and *yet* ; *ūtūt*, *however*, *no matter how* ; *quōquō*, *whithersoever* ; *undēundē*, *whencesoever* ; *ūbiūbi*, *wheresoever* ; *quāquā*, *along whatsoever road*.

### 359. POSSESSIVE PRONOUNS.

*Meo*, *mea*, *mine*, *my*.

*Tuo*, *tua*, *thine*, *thy*, *your*, *yours* (referring to one person).

*Suo*, *sua*, *his*, *hers*, *her* ; *its* ; *theirs*, *their*.

*Nostēro*, —a, *ours*, *our*.

*Vostēro*, —a, *yours*, *your* (referring to more than one).

*Cūjo*, —a, *whose*.

360. These are all declined regularly, except that the m. voc. of *meo* is *mi*.

361. *Suo*, like *sue*, is a reflexive pronoun, and can only be used when it refers to the Nominative. In other cases, *his*, *her*, or *its*, must be translated by the genitive *ējus* from *i* ; and *their* by the genitive *eōrum* or *eārum*.

362. The adjective *cūjo* is rarely met with, the genitives *cūjūs*, *quōrum*, *quārum*, being used in its place.

363. The possessive pronouns, if not emphatic, are placed after the



noun they belong to. If they are emphatic, they are placed before it.

364. From the possessive pronouns are derived :

Nostrāti or nostrāt, N. nostrās, *of our country.*

Vostrāti or vostrāt, N. vostrās, *of your country.*

Cūjāti or cūjāt, N. cūjās, *of whose country.*

365. Formed in the same way are infīmāti, *belonging to the lowest* ; summāti, *belonging to the highest*. All these are declined like Arpī-nāti or Arpīnāt, *belonging to Arpinum*.

### 366. TABLE OF PRONOMINAL ADVERBS.

| Ending in.       | hī or ī.    | ō.                  | n, m, or ndē. | ā.                  |
|------------------|-------------|---------------------|---------------|---------------------|
| Meaning.         | where.      | whither.            | whence.       | along<br>what road. |
| ho               | hic         | hō*, hūc            | hinc          | hāc                 |
| isto             | istī, istic | istō, istōc†, istūc | istim, istinc | istā, istāc         |
| illo             | illī, illic | illō, illōc†, illūc | illim, illinc | illā, illāc         |
| i or eo          | ibī         | eō                  | indē          | eā                  |
| i or eo + dem    | ibidem      | eodem               | indidem       | eādem               |
| qui or quo       | ūbī         | quō                 | undē          | quā                 |
| utēro            | utrōbī      | utrō                | utrindē       | utrā                |
| ālio             | aliūbī      | aliō                | aliundē       | aliā                |
| āli              | alībī       |                     |               |                     |
| altēro           |             | altrō‡              | altrim‡       |                     |
| neutēro          | neutrūbī    | neutrō              |               |                     |
| āli + qui or quo | alīcūbī     | alīquō              | alīcundē      | alīquā              |
| sī + qui, &c.    | sīcūbī      | sīquō               | sīcundē       | sīquā               |
| nē + qui, &c.    | nēcūbī      | nēquō               | nēcundē       | nēquā               |
| num + qui, &c.   | numcūbī     | numquō              |               |                     |
| qui doubled      | ūbīūbī      | quōquō              | undeundē      | quāquā              |
| qui or quo + vīs | ūbīvīs      | quōvīs              | undēvīs       | quāvīs              |
| qui, &c. + libēt | ūbīlibēt    | quōlibēt            | undēlibēt     | quālibēt            |
| qui, &c. + quē   | ūbīquē      |                     | undīquē       |                     |
| utero + quē      | utrōbīquē   | utrōquē             | utrīnquē      | utrāquē             |
| qui, &c. + quam  |             | quōquam             |               | quāquā§             |
| qui, &c. + nam   | ubinam      | quōnam              |               |                     |

\* Occurring in horsum for ho-vorsum, *hitherwards*.

† Less used than the other forms.

‡ Occurring in altro-vorsus, *towards the other side* ; altrinsecus, *from the other side*.

§ In nequaquam and haudquaquam, *in no way, by no means*.

## VERBS.

367. An *active* verb denotes action or movement : as, *caed*, *cut* or *strike* ; *curr*, *run*.

368. The person (or thing) from whom the action proceeds is called the *nominative to the verb*.

369. The object to which the action is directed is called the *accusative after the verb*.

370. A verb which admits a nominative is called *personal* : as, *vīr caedit*, *the man strikes*.

371. A verb which does not admit a nominative is called *impersonal* : as, *tōnāt*, *it thunders*.

372. A *transitive* verb is one which admits an object or accusative after it : as, *caedit puērū*, *he strikes the boy*.

373. An *intransitive* verb is one which does not admit an accusative : as, *currīt*, *he runs*.

374. The object of a transitive verb may be the agent himself : as, *caedo me*, *I strike myself* ; *caedis te*, *you strike yourself* ; *caedit se*, *he strikes himself*, &c. A verb is then said to be used as a *reflective*.

375. In Latin a reflective suffix is added to a transitive verb, so as to give it the reflective sense : as, *verto*, *I turn* ; *vertor*, *I turn myself* ; *vertīs*, *you turn* ; *vertēris*, *you turn yourself* ; *vertīt*, *he turns* ; *vertitūr*, *he turns himself*.

376. A reflective verb then, denotes an action upon oneself, and in Latin is conjugated in the imperfect tenses with a suffix *s* or *r*\*. It will be denoted by an *r* between brackets : as, *vert (r.)*, *turn oneself*.

377. The perfect tenses of a reflective verb are supplied by the verbs *ēs*, and *fu*, *be* ; united with the participle in *to*.

\* This suffix is no doubt the pronoun *se*, *self*, which, as it is not limited in number and gender, was probably at first not limited in person. In some of the Slavonic languages the same pronoun is actually applied to all the persons ; and in the Lithuanian the reflective verb is formed from the simple verb through all the persons by the addition of *s*. The interchange of *s* and *r* has been seen already in the nouns ; another example presents itself in *verter-is*, which is formed from *vertis*, precisely as the gen. *pulver-is*, from the C. F. *pulvis* ; and the old pl. gen. *nucer-um* (see § 85), from the sing. gen. *nucis*.

378. An intransitive verb is generally in meaning reflective: as, *curr*, *run*, i. e., *put oneself in a certain rapid motion*; *ambŭla*, *walk*, i. e., *put oneself in a certain moderate motion*; but as the object in these cases cannot be mistaken, no reflective pronoun or suffix is added.

379. When the source of an action (i. e. the nominative) is not known, or it is thought not desirable to mention it, it is common to say that the action proceeds from the object itself. A reflective so used is called a *passive*: thus *vertitŭr*, literally, *he turns himself*, is often used for *he is turned*\*.

380. This passive use of a verb with a reflective suffix is much more common than the proper reflexive use.

381. The nominative to the passive verb is the same as the accusative after the transitive verb, *caedunt puŕum*, *they strike the boy*; or *caeditŭr puer*, *the boy is struck*.

382. Hence passive verbs can be formed only from transitives.

383. A passive impersonal verb, however, is formed from intransitives†: as, from *nŏce*, *do damage*; *nŏcētŭr*, *damage is done*; from *rĕsist*, *stand in opposition, offer resistance*; *rĕsistitŭr*, *resistance is offered, &c.* When the intransitive verb can be thus expressed by an English verb and substantive, the passive impersonal may be translated by what is also strictly impersonal, the person who does the damage, or offers the resistance, &c., not being mentioned. At times this is impracticable, and it is necessary to use the word *they* or *people* with the active, as from *i*, *go*; *itur*, *they go*.

384. Transitive verbs also may form a passive impersonal: as,

\* Many European languages will afford examples of this strange use of the reflective, as the German: *Das versteht sich von selbst*, *that is understood of itself*; the French: *Le corps se trouva*, *the body was found*; the Italian: *Si loda l'uomo modesto*, *the modest man is praised*; the Spanish: *Las aguas se secaron*, *the waters were dried up*. There is something like this in our own language: *the chair got broken in the scuffle*. Nay, children may be often heard to use such a phrase as *the chair broke itself*.

† Where the action of an intransitive verb is to be expressed without mentioning the nominative, the artifice of supposing the action to proceed from the object is of course impracticable, because an intransitive verb has no object. Here a second artifice is adopted, and the action is supposed to proceed from itself; thus, *nocetur*, literally translated, is *damage does itself*.

from *dīc*, *say*; *dīcītūr\**, *they say*; but in this case the words of the sentence that follow *dicitur*, may perhaps be considered as a nominative to it. See Syntax.

385. A *static* verb denotes a state: as, *ēs*, *be*; *dormi*, *sleep*; *vīgila*, *be awake*; *jāce*, *lie*; *mētū*, *fear*.

386. Static verbs generally end in *e*, by which they are distinguished from active verbs of nearly the same form and meaning; as,

|                             |                                   |                  |                                      |
|-----------------------------|-----------------------------------|------------------|--------------------------------------|
| <i>jāc</i> or <i>jāci</i> , | <i>throw</i> ;                    | <i>jāce</i> ,    | <i>lie</i> .                         |
| <i>pend</i> ,               | <i>hang</i> or <i>suspend</i> ;   | <i>pende</i> ,   | <i>hang</i> or <i>be suspended</i> . |
| <i>sīd</i> ,                | <i>alight</i> or <i>sink</i> ;    | }                | <i>sēde</i> , <i>sit</i> .           |
| <i>sēda</i> ,               | <i>cause to sink back, calm</i> ; |                  |                                      |
| <i>cāp</i> or <i>cāpi</i> , | <i>take</i> ;                     | <i>hābe</i> ,    | <i>hold</i> or <i>have</i> .         |
| <i>possīd</i> ,             | <i>enter upon possession</i> ;    | <i>possīde</i> , | <i>possess</i> .                     |
| <i>ferv</i> ,               | <i>boil</i> ;                     | <i>ferve</i> ,   | <i>be boiling hot</i> .              |
| <i>cand</i> ,               | <i>set on fire</i> ;              | <i>cande</i> ,   | <i>blaze</i> .                       |
| <i>alba</i> ,               | <i>whiten</i> ;                   | <i>albe</i> ,    | <i>be white</i> .                    |
| <i>densa</i> ,              | <i>thicken</i> ;                  | <i>dense</i> ,   | <i>be thick</i> .                    |

387. A static imperfect is nearly equivalent to the perfect of an active; as, *possēdīt*, *he has taken possession*, and *possīdēt*, *he possesses*, or *is in possession*; *possēdērat*, *he had taken possession*, and *possīdēbat*, *he possessed*, or *was in possession*; *possēdērit*, *he will have taken possession*, and *possīdēbīt*, *he will possess*, or *be in possession*.

388. Hence many static verbs in *e* have no perfect; and even in those which appear to have one, the perfect, by its meaning, seems to belong to an active verb. Thus, *frīge*, *be cold*, is said to have a perfect, *frix*. The compound refrix does exist, but not with a static meaning. Thus, *vinum refrixit*, *the wine got or has got cold again*. The form of the perfect itself implies a present re-frig, not refrige.

389. Hence, two perfects from active verbs are translated as static imperfects; as, *gno* or *gno-sc*, *examine*; perf. *gnōv*, whence *gnōvit*, *he has examined*, or *he knows*, *gnōvērat*, *he had examined*, or *he knew*: *consue* or *consuesc*, *acquire a habit*, or *accustom oneself*; perf. *consuēv*, whence *consuēvit*, *he has acquired the habit*, or *is accustomed*, *consuēvērat*, *he had acquired the habit*, or *was accustomed*.

\* In Italian, 'se dice;' in Spanish, 'se dize.' In German it is expressed by 'man sagt,' *man says*, from which the French have literally translated their 'on dit,' originally 'hom dit.'

390. Two verbs have only the perfect in use, and these translated by English imperfects of static meaning, viz. *ōd\**, *mēmīn*; whence *ōdit*, *he hates*, *ōdērāt*, *he hated*, *ōdērīt*, *he will hate*; *mēmīnīt*, *he remembers*, *mēmīnērāt*, *he remembered*, *mēmīnērīt*, *he will remember*.

391. Static verbs are for the most part intransitive: but some are transitive, as those which denote possession, *hābe*, *hold*; *tēne*, *keep*; *posside*, *possess*; *sci*, *know*; and verbs of feeling, as, *āma*, *love*; *tīme*, *fear*.

### IRREGULARITIES OF FORM AND MEANING.

392. A static intransitive has sometimes a reflective or passive perfect. Such a verb is commonly called a *Neuter-Passive*: as,

| <i>Lat.</i>    | <i>English.</i> | <i>Pres. 3 pers.</i> | <i>Perf. 3 pers. masc.</i> |
|----------------|-----------------|----------------------|----------------------------|
| <i>aude</i> ,  | <i>dare.</i>    | <i>audēt</i> ,       | <i>ausūs est.</i>          |
| <i>gaude</i> , | <i>rejoice.</i> | <i>gaudēt</i> ,      | <i>gāvisūs est.</i>        |
| <i>fid</i> ,   | <i>trust.</i>   | <i>fidīt</i> ,       | <i>fisūs est.</i>          |
| <i>sōle</i> ,  | <i>be wont.</i> | <i>sōlēt</i> ,       | <i>sōlītūs est.</i>        |

393. To the same class belong several impersonal verbs of feeling, &c.; viz.

|                                      |                  |  |
|--------------------------------------|------------------|--|
| <i>mīserē</i> denoting <i>pity</i> ; | <i>mīserēt</i> , | <i>mīserītum</i> or <i>mīsertum est.</i> |
| <i>pude</i> — <i>shame</i> ;         | <i>pūdēt</i> ,   | <i>pūduit</i> or <i>pūdītum est.</i>     |
| <i>pīge</i> — <i>reluctance</i> ;    | <i>pīgēt</i> ,   | <i>pīguit</i> or <i>pīgītum est.</i>     |
| <i>taede</i> — <i>weariness</i> ;    | <i>taedēt</i> ,  | <i>taeduit</i> or <i>per-taesum est.</i> |
| <i>lūbe</i> — <i>pleasure</i> ;      | <i>lūbēt</i> ,   | <i>lūbuit</i> or <i>lūbītum est.</i>     |
| <i>plāce</i> — <i>approbation</i> ;  | <i>plācēt</i> ,  | <i>plācuit</i> or <i>plācītum est.</i>   |
| <i>lice</i> — <i>permission</i> ;    | <i>licēt</i> ,   | <i>licuit</i> or <i>licītum est.</i>     |

394. Some transitive verbs are used without a reflective pronoun or suffix, yet with a reflective or intransitive meaning: as, *fortūnā vertērāt*, *fortune had turned*, i. e. *had turned herself*. In these cases the pronouns *me*, *te*, *se*, &c., are said to be understood.

395. This use of a transitive form with a reflective or intransitive meaning, is more common in the perfect tenses: as, *rēvertītur*, *he returns*, *rēvertēbātūr*, *he was returning*, *rēvertētūr*, *he will return*;

\* The imperfects seem to have been *ōdi* or *ōd*, *take offence*, and *mēn*, *mind*, or *observe attentively*.

but, *revertit*, he has returned, *revertērāt*, he had returned, *revertērīt*, he will have returned.

396. Some of the principal verbs which are thus used with both a transitive, and reflective or intransitive meaning, are the following :

| Lat.          | Trans.                         | Intrans.           | Lat.                | Trans.                  | Intrans.                |
|---------------|--------------------------------|--------------------|---------------------|-------------------------|-------------------------|
| <i>mōve</i> , | <i>move</i> ,                  | <i>move</i> .      | <i>plang</i> ,      | <i>beat</i> ,           | <i>beat oneself</i> .   |
| <i>auge</i> , | <i>increase</i> ,              | <i>increase</i> .  | <i>incīpi</i> ,     | <i>begin</i> ,          | <i>begin</i> .          |
| <i>laxa</i> , | <i>loosen</i> ,                | <i>get loose</i> . | <i>in-clina</i> ,   | <i>slant</i> ,          | <i>slant</i> .          |
| <i>lāva</i> , | <i>wash</i> ,                  | <i>wash</i> .      | <i>abs-tīne</i> ,   | <i>keep away</i> ,      | <i>abstain</i> .        |
| <i>mūta</i> , | <i>change</i> ,                | <i>change</i> .    | <i>rē-mitt</i> ,    | <i>let go again</i> ,   | <i>relax</i> .          |
| <i>sta</i> ,  | <i>set up</i> ,                | <i>stand</i> .     | <i>suppēdīta</i> ,  | <i>supply</i> ,         | <i>abound</i> .         |
| <i>ru</i> ,   | <i>put in violent motion</i> , |                    | <i>praecipīta</i> , | <i>throw headlong</i> , | <i>rush headlong*</i> . |

397. In some verbs the transitive meaning, though originally belonging to the word, has become nearly or quite obsolete, as in *prōpēra*, *hasten*, trans. or intrans. ; *prōpinqua*, *make near* or *approach* ; and perhaps in *extīla*, *nigra*, &c.

398. The reflective form seems to have been originally given to some verbs to denote reciprocal action : as, from *lōqu*, *amplect*, *consōla*, *oscūla*, *suāvia*, *lōquimūr*, *we talk together* ; *amplectimūr*, *we embrace each other*, &c.

399. Many reflective verbs are translated by an English intransitive : as, *profic-isc* (r.), *set out* ; *laeta* (r.), *rejoice*, which have still a reflexive sense. These are called *Intransitive Deponents*.

400. Many reflective verbs have so completely thrown off the reflective meaning, that they are translated by an English transitive and take a new accusative : as, *mīra* (r.), *admire* ; *vēre* (r.), *fear* ; *amplect* (r.), *embrace* ; *indu* (r.), *clothe oneself*, *put on* ; *sēqu* (r.), *follow* ; *īmīta* (r.), *make oneself like*, *imitate*. These are called *Transitive Deponents*.

401. Some intransitive verbs, by a slight change of meaning, are used transitively : as, from *horre*, *bristle* or *shudder* ; *horrēt tēnē-brās*, *he fears the dark* ; *māne*, *wait* ; *mānet adventum ējūs*, *he*

\* It is in this way that *fi*, only a shortened form of *fāci*, first signified *make myself*, and then *become* or *am made*. It is indeed probable that the *c* in *facio* was not always pronounced. This would account for its disappearance in the Italian infinitive *fare*, and the French *faire* ; and would also account for the fact that *fi* is commonly long before a vowel, as *fī-o*, *I am made*, for *fai-o*.

*awaits his arrival*; ōle, *smell*; ōlet unguentă, *he smells of perfumes*. This is particularly the case with some neuter pronouns: as, from *lăbōra*, *labour*; *īd lăbōrat*, *he is labouring at this*.

402. Intransitive verbs may have an accusative of a noun which has the same meaning: as, *vītam jūcundam vivīt*, *he is living a delightful life*. This is called the *Cognate Accusative*.

403. Intransitive verbs when compounded sometimes become transitive: as, *vād*, *go*; *ēvād*, *go out, escape*; whence *ēvādērē pēricūlō* or *ex pēricūlō*, *to make one's way out of danger*; or *ēvādērē pēricūlum*, *to escape danger*; ——— *vēni*, *come*; *convēni*, *come together, meet*; whence *convēnirē ālīquem*, *to meet one, to go and see a person*; ——— *grād* or *grādi* (r.), *march*; *ēgrēd* or *ēgrēdi* (r.), *march out, leave*; whence *ēgrēdi urbē* or *ex urbē*, *to march out of the city*; or *ēgrēdi urbem*, *to leave the city*.

404. Some transitive verbs when compounded take a new transitive sense, nearly allied to the original meaning, and thus have a double construction: as, *da*, *put*; *circumda*, *put round or surround*; whence *circumdārē mūrūm urbī*, *to throw a wall round the city*; or *circumdāre urbem mūrō*, *to surround the city with a wall*; ——— *sēr*, *sow or plant*; *insēr*, *plant in, graft*; whence *insērērē pīrūm ornō* (dat.), *to graft a pear on a wild ash*; or *insērērē ornum pīrō* (abl.), *to engraft a wild ash with a pear*; ——— *du*, *put*; *indu*, *put on, clothe*; *indučērē vestem ālīcuī*, *to put a dress on one*; or *indučērē ālīquem vestē*, *to clothe one with a dress*.

405. The verb then has two forms or *voices*; the *simple voice* (commonly called the *active*), which does not take the reflective suffix; the *reflective voice* (commonly called the *passive*), which does take it.

#### PERSONAL SUFFIXES TO VERBS.

406. In English the pronouns *I, you, or thou, he, she, it, &c.*, are prefixed to a verb. In Latin, as in Greek, little syllables with the same meaning are attached to the end of a verb so as to form one word with it.

407. The Greek verb in its oldest shape formed from the pronouns *me, me*; *su or tu, thou*; and *to, this*; the three suffixes *mī, sī,*

tī, or, with a short vowel prefixed, ōmī, ěsī, ětī\*. Now the Latin language has its personal suffixes not unlike these: viz. ōm, ěs, ět.

408. The suffix ōm, belonging to the first person, is scarcely altered in sum (= ěs-um), *I am*, or in inqu-am†, *I say*.

409. More commonly the suffix om undergoes one of two changes. Either the m is lost, as scrib-ō, *I write*, for scrib'om‡; or, if a vowel precede, the o sometimes disappears, leaving the m: as, scribēba'm, *I was writing*.

410. The final o of the first person is always long in Virgil§, but common in later poets.

411. The suffixes of the second person, ěs||, and of the third person, ět, also lose their vowel, if the verb itself end in one. Thus, scrib-ěs, *you write*, and scrib-ět, *he writes*; but scribēba's, *you were writing*; āra's, *you plough*; scribēba't, *he was writing*; āra't, *he ploughs*. So also the ě is lost in fers, *you bring*; fert, *he brings*; ě's (for ěs-ěs), *you are*; est, *he is*; and volt, *he wishes*.

412. When the suffix ět thus loses its vowel by contraction: as, āra-ět, ārat, *he ploughs*, it might be expected that the syllable would be long; but it is in fact nearly always short¶.

413. The form of the second person suffix in the perfect is tī for tū: as, scripsisti, *you have written*.

414. The suffixes of plurality for the nouns were s and un. (See § 52.) The same are employed for the verbs.

415. From ōme and s is formed the double suffix ōmēs, *we*, for the old Greek verb. The old Latin prefers ūmūs: as, in vōl-ūmūs,

\* Compare the old verb εσ-μι, εσ-σι, εσ-τι, with the old reflexive verb τυπτ-ομ-αι, τυπτ-εσ-αι, τυπτ-ετ-αι.

† The English language still retains a trace of the first person suffix in the verb, *am*.

‡ See the adverbs of motion towards, where om final is similarly reduced to o.

§ Spondeo and nescio appear to have a short o in Virgil, but in reality are to be considered as words of two syllables, spondyo and nescyo. Scio, in Italian has become so.

|| The English language still retains its suffix of the second person *est*, and of the third person *eth*: as, in *sendest* and *sendeth*.

¶ Still in the reflective the right quantity is preserved: scribēbāt-ūr, ārāt-ūr; and the old poets, including even Virgil, have examples of a long quantity in such words as versāt, augeāt, accidēt.



*we wish*; sūmūs (= ēs-ūmūs), *we are*; quaes-ūmūs, *we ask*. Commonly īmūs is written as scrib-īmūs, *we write*\*.

416. The *ī* is lost after a vowel: as, scribēbā-mūs, *we were writing*; ārā-mūs, *we plough*.

417. From *tu* or *ti* and *s* is formed the double suffix, *tīs*, *you* (pl.); or, with a short vowel prefixed, *ītīs*: as, scrib-ītīs, *you* (pl.) *write*.

418. The prefixed *i* is lost after a vowel: as, scribēbā-tīs, *you* (pl.) *were writing*; ārā-tīs, *you* (pl.) *plough*. So also in *es-tīs*, *you are*; *fer-tīs*, *you bring*; and *vol-tīs*, *you wish*.

419. The syllable attached to the verb to form the third person plural seems to be a single suffix denoting plurality only: viz. the suffix *un*, more strongly pronounced by the addition of a *t*. Thus, scrib-unt, *they write*.

420. The *u* is always lost if the verb end in a or e, and sometimes if it end in *i*. Thus, scribēba-nt, *they were writing*; scribe-nt, *they will write*; scripsēri-nt, *they will have written*; but, audi-unt, *they hear*.

421. In the jussive mood the suffixes of the second person singular and plural change the *is* into *ě*, and *ītīs* into *ītě*: as, scrib-ě and scrib-ītě, *write*. So the imperative mood has scrib-ītōtě in the plural†.

422. The final *ě* is lost after a vowel: as, ārā, *plough*; also in *fēr*, *bring*; *fāc*, *make*; *dīc*, *say*; *dūc*, *lead*; *ēs*, *be*; and the obsolete *věl*, *wish*.

#### MOODS, &c.

423. The *indicative* mood is used for the main verb of a sentence, whether it be affirmative, negative, or interrogative. It is also used in some secondary sentences.

The indicative mood has no special suffix.

424. The *imperative* mood commands. Its suffix is the syllable *to* or *īto*: as, scrib-īto, *thou shalt write*.

425. The *jussive* mood directs. It has no special suffix.

426. The imperative and jussive are commonly united as one mood.

\* See the same interchange of ūmus and īmus in the superlatives (§ 242), and the ordinal numerals (§ 252).

† So in the Greek, even the indicative has *τυπτερε* for *τυπτερις*. Compare also the double forms *tristīs* and *tristě*, *māgīs* and *māgě*, and, above all, the second persons of reflective verbs: *vidēris*, *vidērě*; *vidēbāris*, *vidēbārě*, &c.

427. The *subjunctive* mood, as its name implies, is used in secondary sentences subjoined to the main verb.

428. In some sentences it is not uncommon to omit the main verb, and then the subjunctive mood *seems* to signify *power, permission, duty, wish, purpose, result, allegation, hypothesis*; whereas, in fact, these notions rather belong to the verb which is not expressed. Thus, the phrase, *Quid fāciam?* is translated by, *What should I do?* or *What am I to do?* But the full phrase is, *Quid vīs fāciam?* *What do you wish me to do?*

429. The suffix of the subjunctive mood cannot be satisfactorily separated from those of the subjunctive tenses.

430. The *infinitive* mood is also used in secondary sentences subjoined to the main verb. It differs from the subjunctive in that it does not admit the personal suffixes to be added to it.

431. The suffix of the infinitive mood is *ěšě*, or *ěřě*: as, *es-sě*, *be*; *scrib-ěřě*, *write*.

432. The infinitive mood may also be considered as a neuter substantive undeclined, but differing from other substantives in that it has the construction of a verb with a noun following.

433. The *supines* are the accusative and ablative cases of a masculine substantive formed from a verb with the suffix *ĭtu*, or *tu*. The accusative supine has occasionally the construction of a verb, with the noun following.

434. The accusative supine is in many grammars called the supine active; and the ablative supine, the supine passive.

435. The *gerund* is a neuter substantive formed from a verb with the suffix *endo*, or *undo*; of which the first vowel is lost after a and e. In the old writers, it has the construction of a verb with the noun following.

436. A *participle* is an adjective in form, but differs from adjectives; first, because an adjective speaks of a quality generally, while a participle speaks of an act or state at a particular time; secondly, because a participle has the construction of a verb with the noun following.

#### ON TENSES IN GENERAL.

437. *Tense* is another word for time. There are three tenses: *past, present, and future*.

438. The past and future are boundless; the present is but a point of time.

439. As an act may be either past, present, or future, with respect to the present moment, so *yesterday* had its past, present, and future; and *to-morrow* again will have *its* past, present, and future.

Thus, first in reference to the present moment, we have: Past, *he has written to A*; Pres. *he is writing to B*; Fut. *he is going to write to C*.

Secondly, in reference to yesterday or any other moment now gone by: Past, *he had written to D*; Pres. *he was writing to E*; Fut. *he was going to write to F*.

Thirdly, in reference to tomorrow or any moment not yet arrived: Past, *he will have written to G*; Pres. *he will be writing to H*; Fut. *he will be going to write to I*.

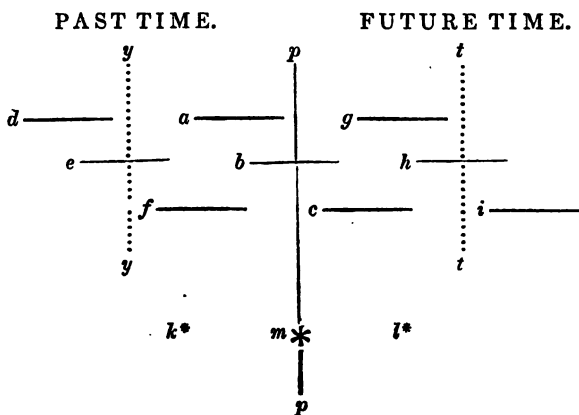
440. Or the same ideas may be arranged as follows:

Action finished, or *perfect*: at a past time, *he had written to D*; at the present moment, *he has written to A*; at a future time, *he will have written to G*.

Action going on, or *imperfect*: at a past time, *he was writing to E*; at the present moment, *he is writing to B*; at a future time, *he will be writing to H*.

Action intended: at a past time, *he was going to write to F*; at the present moment, *he is going to write to C*; at a future time, *he will be going to write to I*.

441. Or lastly, the same ideas may be represented by the lines in the following diagram:



Any point in the vertical line *pp* denotes present time ; any point in *yy* denotes yesterday or some past time ; any point in *tt*, to-morrow, or some future time.

The several horizontal lines *a, b, c, &c.*, denote the time of the letter-writing to *A, B, C, &c.*, respectively. Thus,

*a* is wholly to the left of *pp*, and signifies *he has written*—present perfect.

*b* partly on the left, partly on the right : *he is writing*—present imperfect.

*c* wholly to the right : *he is going to write*—present intention.

*d* wholly to the left of *yy* : *he had written at time y*—past perfect.

*e* partly on the left, partly on the right : *he was writing at time y*—past imperfect.

*f* wholly to the right : *at time y he was going to write*—past intention.

*g* wholly to the left of *tt* : *he will have written at time t*—future perfect.

*h* partly on the left, partly on the right : *he will be writing at time t*—future imperfect.

*i* wholly to the right : *at time t he will be going to write*—future intention.

442. The word perfect in all these phrases means *relatively* past : thus, the present perfect *is* past, the past perfect *was* past, the future perfect *will be* past.

443. Again the perfect tenses are used for events *recently* past, the consequences still remaining. *I have passed a good night and feel refreshed ; he had had his breakfast, and was putting on his boots ; you will then have finished your letter and will be ready to walk with me.* But we cannot say, *William the Conqueror has died in Normandy.*

444. So also the tenses of intention apply to a time *soon* to arrive.

445. The aorist, *he wrote*, is not thus limited ; it may be applied to any past time ; as, *Cicero wrote a history of his consulship.* It does not, like the past tenses which we have been considering, stand in any relation to any other point of time. The consequences of the act are not alluded to, as in the perfects ; nor the duration of the act spoken of, as in the imperfects. On the contrary, the aorist treats the act as a mere *point* of past time.

446. In the diagram the aorist may be represented by the point *k.*

447. The simple future, *he will write*, corresponds in general character to the aorist of past time. It is equally independent of other points of future time, and speaks of the act as momentary.

448. In the diagram the future may be represented by the point *l*.

449. If the simple present were strictly limited to the mere point of time which belongs to it, it would seldom be used; but this, like some of the other tenses, is employed to denote a *state* of things, *customs, general truths, &c.*, the duration of which, in fact, is not limited to a mere moment\*.

450. The true present may be represented in the diagram by the point *m* in *pp*.

### TENSES OF THE LATIN VERB.

451. The Latin indicative has six leading tenses:—three perfect tenses, and three which, for convenience, but somewhat inaccurately, are called imperfects; viz. the present, the past-imperfect, the future; the present-perfect, the past-perfect, the future-perfect.

452. The present has no tense suffix: as, *scrib, write*; *scribît, he writes*.

453. When an affirmation is made with emphasis, also in negative and interrogative phrases, the verb *do* is commonly used in the translation: as, *he does write*; *he does not write*; *does he write*?

454. The present imperfect has the same form in Latin: as, *scribît, he is writing*.

455. The present is sometimes employed in past narrative, both

\* An example of the true present, as applied to acts, occurs in *Ivanhoe* (c. 29), where the agitated Rebecca, standing at the lattice, reports to the sick knight the proceedings of the siege. "He blenches not, he blenches not!" said Rebecca. "I see him now; he leads a body of men close under the outer barrier of the barbican. They pull down the piles and palisades; they hew down the barriers with axes. His high black plume floats abroad over the throng, like a raven over the field of the slain. They have made a breach in the barriers! they rush in! they are thrust back! *Front-de-Bœuf* heads the defenders; I see his gigantic form above the press. They throng again to the breach, and the pass is disputed hand to hand and man to man. God of Jacob! it is the meeting of two fierce tides—the conflict of two oceans moved by adverse winds." Such a use of the true present can only be looked for in dramatic writing. The *historic present*, as it is called, is an imitation of this dramatic excitement.

in English and Latin, as if the scene described were passing before one's eyes. This is called the *historic present*: as, *He then plunges into the river, swims across, and seeks the tent of the king.*

456. The present is also used in Latin when a state has continued for some time and still exists: as, *Jam trīs mensis ābest, He has been absent now three months.*

457. The present in Latin sometimes denotes not even the beginning of an act, but only the purpose, when the mind alone is employed upon it, or the matter at best is only in preparation: as, *Uxorē dūcīt, He is going to be married.*

458. On the other hand, the present is at times used in Latin after certain conjunctions, when past time is in fact meant: as,

*Vivom, quom inde ābīmus, liquīmus.*

*We left him alive, when we came away.*

*Dūm stūdeo obsēquī tibi, paeae inlūsi vitā filiāe.*

*While I have endeavoured\* to oblige you, I have almost trifled away my daughter's life.*

So also with *postquam, after*, and *ūbi, when*, and *ūt, signifying the moment that, &c.*

459. The past-imperfect has the suffix *ēbā*: as, *scribēbā, was writing*; *scribēbat, he was writing.*

460. But the *e* is lost after the vowels *a* and *e*: as, *ārā'bat, he was ploughing*; *dōcē'bat, he was teaching.* While after the vowels *i* and *u* the *e* is commonly left: as, *vēni-ēbat, he was coming*; *ācu-ēbat, he was sharpening.*

461. The verb *i, go*, loses the *e*: as, *ibat, he was going.* The old writers and the poets often use this contracted form with other verbs in *i*: as, *mollibat, he was softening.*

462. Sometimes this tense is expressed in English by the simple past tense, *he wrote.* Thus, in answer to the question, *What used to be his duties in the counting-house?* the reply might be, *He wrote the foreign letters.* This would be expressed in the Latin by the tense in *ēba*, because a continued state of things is meant, *he used to write, he always wrote.* The Latin aorist would speak only of one act: *He wrote the foreign letters on a particular occasion.*

463. The use of the English simple past tense for a continued

\* Or, *In my endeavours.*

state of things is very common with verbs of *static* meaning (see § 385.) : as, *He sat (all the time) on a rock, he loved frank and open conduct.*

464. The past-imperfect is also used in Latin when a state had continued for some time, and still existed at the moment spoken of : as, *Jam trīs mensīs ābērat, He had been absent then three months.*

465. The past-imperfect sometimes denotes only a past purpose, or that a matter was in preparation : as, *Uxōrem dūcēbat, He was going to be married.*

466. The simple *future* appears to have had for its suffix the syllable *ab* or *eb*, which however loses its vowel after verbs in *a*, or *e*, and its consonant\* after verbs ending in a consonant, *i*, or *u*. Thus, from verbs in *a* and *e*, we have : *ārāb', will plough* ; *ārā'b-īt, he will plough* ; *doce'b, will teach* ; *dōcē'b-īt, he will teach*†.

467. Those verbs which retain only the vowel prefer *a* for the first person singular, and *e* for the rest : as, *scrib-a'm, I shall write* ; *scrib-ē's, you will write* ; *scrib-e't, he will write, &c.*

468. The verbs in *i*, according to the preceding rules, form the future with *a* or *e* : as, *audi-a'm, I shall hear* ; *audi-e's, you will hear, &c.* But the verb *i, go*, prefers the future in *b* : as, *i'b-it, he will go*. In the old writers many other verbs in *i* have a future of the same shape : as, *sci'b-it, he will know*.

469. The Latin future from an active verb is not an imperfect future ; *i. e.* *scribet, does not signify, he will be writing.*

\* The loss of a *ð* has been seen already in the datives of nouns.

† The suffixes *ēba* and *eb* seem from their form to be related to one another. Perhaps they are both connected with the verb *hābe, have*, which is so common an auxiliary in all languages. Thus, *ēbā*, would be a past tense, having that past time denoted by the *ā*, as is the case in *erā, was*, from *es, be*, and the meaning of *ēbā* would be, *had the matter in hand*, which accords accurately with the notion of the past-imperfect. On the other hand, *ab* or *eb* would be the simple verb, and would signify, *have the doing of anything*. This would precisely agree with the formation of the futures in French, Spanish, and Italian, which consist of the present of the verb signifying *have*, added to the infinitive, with little or no change. Thus, in French, *aimer-ai, aimer-as, aimer-a, pl. aimer-ont, and finir-ai, &c.* It is also confirmed by the use of a similar phrase in Latin : *Scribendum est mihi, I have the writing* ; which is so often used as a future ; and *in, est mihi*, has an exact equivalent for *habeo*.

470. The perfect tenses are formed by the addition of certain suffixes to a crude form of the perfect.

471. This crude form of the *perfect* is itself formed from the simple verb in four different ways :

By *reduplication*, that is, by prefixing to the verb a syllable more or less like the verb itself : as, *morde*, *bite*, *mōmord* or *mēmord*, *bit* ; *tend*, *stretch* ; *tētend*, *stretched*\*.

By a *long vowel* : as, *fāc* or *fāci*, *make*, perf. *fēc*, *made* ; *vēn* or *vēni*, *come*, perf. *vēn*, *came*†.

By *s* suffixed : as, *scrib*, *write*, scrips, *wrote* ; *dīc*, *say*, dix, *said*.

By *u* or *v* suffixed : as, *āma*, *love*, *āmāv*, *loved* ; *cōl*, *till*, *cōlu*, *tilled*.

The irregularities in applying these four rules will be spoken of afterwards.

472. The *present-perfect* has for its suffix a syllable *īs* or *er*, probably the same as the verb *ēs*, *be*. Thus, *scrib*, *write*, scrips, *wrote* or *written*, scrips-is, *have written*, scrips-is-tī, *you have written*, scrips-is-tīs, *you* (pl.) *have written*, scrips-ēr-unt (rarely, yet sometimes, scrips-ēr-unt), *they have written*. The suffix *īs*, has lost its last letter in the first person : scripsī, *I have written*, and is altogether lost in the first person plural : scripsīmūs, *we have written* ; whilst in the third person singular it does not indeed itself appear, but still shows its power in causing the final syllable sometimes to be long, as in *perrūpīt*, *he has broken through* ; *rēdiūt*, *he has returned*†.

\* The English language appears to have an example of this formation in what we may perhaps call one of its oldest verbs, *do*, perf. *did*, the original meaning of which verb was *put*, whence *d'on*, *put on* ; *d'off*, *put off* ; *d'out*, *put out*. The German compounds of *thu'n*, would confirm this view of the meaning. Thus our English verb corresponds to a Latin verb of kindred form and meaning, viz. *da*, *put* (for such is its meaning), perf. *dēd*. The Gothic abounds in perfects of reduplication : as, *hait*, *call*, perf. *haihait*, *called* ; *skaid*, *separate*, perf. *skaiskaid*, *separated*.

† This formation also has its parallel in the English *come*, perf. *came*. It is not improbable that the long vowel perfects originated in reduplication : as, *vēni*, *come*, perf. *vēvēn*, contracted into *vēn*, *came* ; *āg*, *drive*, *aag*, contracted into *ēg*, *drove*. The last contraction is precisely the same as occurs in the subj. pres. of the verb *āma*, *love*, C.F. *āmaa*, *āmē*, 3 pers. *āmaat*, *āmet*. Compare also the so-called temporal augment of Greek verbs.

‡ As if they had once ended in *ist*. Compare the French subjunctive tense, *fusse*, *fusses*, *fût* ; or, as the old French has it, *fust*.



473. The present-perfect tense of the Latin is also used for an aorist: *as, scripsit, he has written, or, he wrote.*

474. Thus, the English language confounds the aorist and past-imperfect; while the Latin confounds the aorist and the present-perfect.

475. The *past-perfect* has for its suffix *ĕra, was*; the past tense of *ĕs, be*, which is itself resolvable into *ĕs, be*, and a past suffix *a\**. Thus, *scrips-ĕrā, had written, scrips-ĕrat, he had written.*

476. The *future-perfect* has for its suffix *ĕs, or ĕr, will be*, the future tense of *ĕs, be*. Thus, *scrips-ĕro, I shall have written, scrips-ĕris, you will have written, scrips-ĕrit, he will have written.* See the future tense of the irregular verb, *ĕs, be.*

477. The perfect tenses of some intransitive verbs are expressed in English not only by the auxiliary verb *have*, but also by the tenses of *be*. Thus, *rēdiit, he has returned, or, he is returned; rēdiĕrat, he had returned, or, he was returned; rēdiĕrit, he will have returned, or, he will be returned.* These perfect tenses expressed by the auxiliaries, *is, was, will be*, are often mistaken by beginners for passives. But a little reflection would of course satisfy them that the verbs in question do not admit of a passive.

478. The perfect tenses are often expressed in English without the perfect form. Thus, in the three phrases:

If a Roman soldier *left* his post, he *was* put to death.

If an English soldier *sleep* on his post, he *is* shot.

If you *receive* a letter, you *will* send it on to me.

The verbs *left, sleep, receive*, would be expressed in Latin by perfect tenses, *viz. left*, by a past-perfect; *sleep*, by a present-perfect; *receive*, by a future-perfect; for an offence precedes in order of time the punishment, and of course a letter must be received before it is forwarded.

479. The *imperative* and *jussive* moods have but one tense, and

\* The past suffix *a*, plays an important part in the Greek verb, as in the imperfect *εἰθεα*, the aorist *εἴψα*, the perf. *εἴψα*, and the past-perf. *εἴψα*. Indeed, the last had once a *σ*, *εἴψασα*, as may be seen from the third pers. pl. *εἴψασα*, *v.* Thus, the Greek suffix of this tense is *σα*, corrupted into *α*, and the Latin is *era*, itself a corruption from *ĕsa*. Consequently, the two tenses have the same suffix, *viz. the past tense of the verb ĕs, be.*

that is a future; but they commonly refer to an immediate future.

480. The imperative, *memento, mementote, remember*, is derived from a perfect crude form, like all the other tenses of the same verb.

481. The *subjunctive* mood has four tenses: the present, the past, the present-perfect, and the past-perfect. Of these, the two former are often called the imperfect tenses.

482. The *subjunctive present* has the suffix *ā*; as *scrib-a*, whence the third person, *scribat*. When the suffix *a* follows another *a*, the two are contracted into *e*, as *āra*, plough; subj. pres. *āraa*, contracted into *arē*, whence the third p. *āret*. An old suffix of this tense was *iē* or *ī*; as *siē*, or *sī*, from *ēs*, *be*; third p. *siet*, or, *sit*.

483. The *subjunctive past* has the suffix *ēsē*, or, *ērē*; as, from *ēs*, *be*, subj. past, *es'sē*; from *scrib*, *write*, subj. past, *scribērē*; whence the third p. *esset*, *scribēret*. The suffix *ērē* loses its short vowel after *a*, *e*, *i*: as, third p. *ārā'-ret*, *dōcē'-ret*; *audī'-ret*; and sometimes after a consonant; as, *fer'-ret*.

484. The perfect tenses of the subjunctive, like those of the indicative, are derived from the crude form of the perfect.

485. The *subjunctive present-perfect* has the suffix *ēsi*, or, *ēri scrips*; (the old subj. pres. of *ēs*, *be*); as, *scrib, write*; perf. crude form (that is, sub. pres.-perf. *scrips-ēri*, corrupted from *scrips-ēsi*); 3 p. *scrips-ērit*.

486. The *subjunctive past-perfect* has the suffix *issē* (= *essē*, the subj. past of *ēs*, *be*); as *scrips-isse*; third pers. *scrips-isset*.

487. The translation of the subjunctive tenses has various forms, which depend chiefly upon the meaning of the verb to which the subjunctive is attached.

488. If the preceding words denote a *command*, the subj. pres. and past are translated respectively by *shall* and *should*, or by *to*. *Impēro ut mittat*, *I command that he shall send*, or, *I command him to send*. *Impērāvi ut mittēret*, *I commanded that he should send*, or, *I commanded him to send*.

489. If the preceding words denote *permission*, the subj. pres. and past are translated respectively by *may* and *might*, or more commonly by *to*. *Concēdo ut mittat*, *I grant that he may send*, or, *I permit him to send*. *Concessi ut mittēret*, *I granted that he might send*, or, *I permitted him to send*.

490. If the preceding words denote a *purpose*, the subj. pres. and

past are translated respectively by *may*, and *might*, or, *is to*, and, *was to*. Ob eam causam scribo, ut scias, *I write for this reason, that you may know*; Ob eam causam scripsi, ut scires, *I wrote for this reason, that you might know*. Mittit qui dicant, *He sends persons (who are) to say*; Misit qui dicērent, *He sent persons (who were) to say*.

491. When the preceding words speak of the cause which leads to the *result* expressed in the following subjunctive, the latter mood is translated as an indicative. Tantus est terror ut fugiant, *So great is the alarm that they fly*.

492. The subjunctive, in all its tenses, may be translated as an *indicative* in passages where the *assertions* or *thoughts* of another are expressed. Qui scribat, *who is writing (they say)*; qui scribēret, *who was writing (they said)*; qui scripsērit, *who has written (they say)*; or, *who wrote (they said)*; qui scripsisset, *who had written (they said)*.

493. The subjunctive, in all its tenses, after certain conjunctions, may be translated as an indicative. Quum scribat, *as he is writing*; quum scribēret, *while he was writing*; quum scripsērit, *as he has written*; quum scripsisset, *when he had written*.

494. The subjunctive, in all its tenses, may be translated as an *indicative* in indirect interrogatives: as, Nescio quid faciāt, *I know not what he is doing*; Nesciēbam quid faciēret, *I knew not what he was doing*; Nescio quid fecērit, *I know not what he has done*, or, *what he did*; Nesciebam quid fecisset, *I knew not what he had done*.

495. When the two verbs in these phrases have the same *nominative*, the meaning is ambiguous: as, Nescio quid faciam, *I know not what I am doing*, or, *I know not what to do*; Nescis quid facias, *you know not what you are doing*, or, *what to do*, &c.

496. In *hypothetical* sentences, the subj., which marks the *condition*, is expressed by English *past* tenses: as,

- si scribat      *if he were writing, or, were to write.*
- si scribēret    *if he had been writing.*
- si scripsērit   *if he were to write.*
- si scripsisset *if he had written.*

497. With verbs of static meaning, the past indicative of the English is still used, but somewhat differently: as,

- si sciat        *if he knew.*
- si sciret       *if he had known.*
- si adsit       *if he were present.*
- si adesset     *if he had been present.*

498. In *hypothetical* sentences, the subjunctive, which marks the *consequence*, is translated in the pres. by *should*, or, *would*; in the past and past-perfect by *should have*, or, *would have*: as,

scribat, *he would write.*

scribĕret, *he would have written.*

scripsisset, *he would have written.*

499. In elliptical sentences, with *quāsi*, *as if*, *tanquam*, *as if*, &c., the subjunctive is translated nearly in the same way: as, *Tanquam dormiat, As if he were asleep* (when in fact he *is* not); *Tanquam dormiret, As if he had been asleep* (when in fact he *was* not); *Quasi nunquam antehac proelio adfueris, As if you had never before this been present at a battle* (when in fact you *have* been); *Quasi nunquam antea proelio adfuisset, As if he had never before that been present at a battle* (when in fact he *had* been\*).

500. The subjunctive mood has no special future tenses; still all its four tenses are at times used as future tenses.

501. The so-called subj. pres. is used for a future after a pres. or fut.: as, *Mitto qui rōgent, I am sending persons to ask*; *Mittam qui rōgent, I shall send persons to ask*; *Misi qui rōgent, I have sent persons to ask.*

502. The so-called subj. past is used for a future after past tenses: as, *Mittĕbam qui rōgārent, I was sending persons to ask*; *Misi qui rōgārent, I sent persons to ask*; *Misĕram qui rōgārent, I had sent persons to ask.*

503. The so-called subj. pres.-perf. is used for a fut.-perf. after a pres. or fut.; and the so-called subj. past-perf. is used for a fut.-perf. after a past. Thus, in the phrase, *Is corōnam accĭpiet qui primus escendĕrit*, *He shall receive a chaplet who first climbs up*—the word *escendĕrit* is the indicative future-perfect. But, by making the sentence depend upon such a word as *dicĭt*, *he says*, or, *dixĭt*, *he said*, the indicative *escendĕrit* will be changed for a subj.: as, *Dicĭt eum cōrōnam acceptūrum qui primus escendĕrit, He says that he shall receive a chaplet who first climbs up*; *Dixĭt eum cōrōnam acceptūrum qui primus escendisset, He said that he should receive a chaplet who first climbed up.*

504. Thus, when the subj. perf. tenses are used as future-perfects,

\* The clauses in the brackets are useful guides to the Latin tense.

the present-perf. of the Latin is translated by the English ind. pres.; the past-perf. of the Latin by the English ind. past.

505. If then, we unite the different uses of the tenses in the subjunctive, we shall have—

|            |   |                             |
|------------|---|-----------------------------|
| Tense in a | Pres.   | or Fut. after Pres. or Fut. |
| ěre        | Past  | or Fut. after Past.         |
| ěri        | Pres.-Pref. or Fut.-Perf. after Pres. or Fut. |                             |
| isse       | Past-Perf. or Fut.-Perf. after Past.          |                             |

506. The infinitive has strictly but two forms, the imperfect and perfect.

507. The *infinitive imperfect* has for its suffix *ěsě*, or, *ěřě*: as, from *ěs*, *be*, inf. *es'sě*; from *scrib*, *write*, inf. *scriběřě*.

508. Slightly irregular are the infinitives *fer're*, from *fēr* *bear*; *velle*, *nolle*, *malle*, from *vōl* or *věl*, *wish*; *nōl*, *be unwilling*; *māl*, *prefer*.

509. The infinitive imperfect may be translated in three ways:—by *to*; as, *Incipit riděřě*, *He begins to laugh*. In some phrases the English language omits this *to*; as, *Pōtest riděřě*, *He can laugh*, i. e. *is able to laugh*; *Vidi eum ridere*, *I saw him laugh*.—By *ing*; as, *Incipit riděřě*, *He begins laughing*, or, *Vidi eum riděřě*, *I saw him laughing*.—As an indicative, with *that* before the English nominative: as, *Scio eum riděre*, *I know that he is laughing*; *Sciēbam eum riděre*, *I knew that he was laughing*.

510. The *infinitive perfect* is formed by adding *issě* (= *esse*, the inf. of *ěs*, *be*) to the crude form of the perfect: as, from *scrib*, *write*, perf. crude form *scrips*, and inf. perf. *scrips-issě*.

511. The inf. perf. may be translated in three ways:—by *to have*: as, *Scripsissě dicitūr*, *He is said to have written*.—By *having*: as, *Risisse exitio fuit*, *The having laughed was fatal*.—As an indicative, with *that* before the English nominative: as, *Scio eum scripsissě*, *I know that he wrote*, or, *that he has written*; *Sciēbam eum scripsissě*, *I knew that he had written*.

512. Thus the infinitive imperfect, *scriběřě*, corresponds to two indicative tenses, *scribit* and *scribēbat*; and the inf. perf., *scripsissě* also to two, *scripsit* and *scripsērat*.

513. The inf. imperfect is sometimes used as a future, where the preceding verb itself implies a reference to futurity: as, *Pollicētūr dārě*, *He promises to give*.

514. The participle in *ent* or *enti*, is an imperfect, and belongs alike to past, present and future time.

515. The participle or gerund in *endo*, is also an imperfect, and belongs alike to past, present and future time.

516. The participle in *to*, is a perfect, and belongs alike to past, present and future time.

517. The participle in *turo* denotes intention or destiny, and belongs alike to past, present and future time.

#### 518. CONJUGATIONS.

As the changes which take place in adding the suffixes to a verb depend in a great measure upon the last letter, verbs may be divided into the following classes or conjugations\*, viz. :

The consonant (or third †) conjugation, as, *scrib*, *write*; whence the infinitive *scribĕre*, and the second person present indicative *scribĭs*.

The *a* (or first) conjugation, as *āra*, *plough*; whence the infinitive *arāre*, and the 2 p. pres. ind. *arās*.

The *e* (or second) conjugation, as *dōce*, *teach*; whence the infinitive, *docĕre*, and the 2 p. pres. ind. *docēs*.

The *u* (or third ‡) conjugation, as *ācu*, *sharpen*; whence the infinitive, *ācuĕre*, and the 2 p. pres. ind. *ācuĭs*.

The *i* (or fourth) conjugation, as *audi*, *hear*; whence the infinitive, *audĭre*, and the 2 p. pres. ind. *audis*.

519. The *o* conjugation has nearly disappeared from the Latin language. There remain however two verbs of this conjugation, viz. :

*gno*, *examine*; whence *gno-sco*, *gnō-vi*, *gnō-tum*, or, as they are more commonly written, *no-sco*, *nō-vi*, *nō-tum*; also the substantives *nō-mĕn* (n.), *nō-tiōn* (f.), &c.; and *po* §, *drink*; whence the

\* See a similar division of nouns into declensions, §§ 54, 55, 56, 88, 89.

† The numbers of the conjugations are given, because they are so arranged in nearly all grammars and dictionaries.

‡ Observe that the *u* and consonant conjugations are united to form the third conjugation, just as the *i* and consonant nouns are united to form the third declension.

§ Compare the Greek verb *πιν-ω*, *I drink*, or rather, the tenses, *πω-σω*, *πεπω-κα*.

participle *pōto*, *drunk*, the substantives, *pōčūlo* (n.), *drinking-cup*, *pō-tiōn* (f.), *drinking*, and the adjective, *pōčūlento*, *drinkable*, &c.

520. The other verbs, which might have been expected to end in o, have changed that vowel for a (see § 229), as from *auro*, *gold*, is formed the verb *īn-aurā-re\**, *to gild*.

521. The monosyllabic verbs ending in a consonant generally denote an act, and may be considered as the oldest verbs of the language, as *dūc*, *draw* or *lead*. (See § 30.)

522. The verbs in a are generally formed from substantives or adjectives of the a or o declension, and have a *factitive* meaning, that is, signify, *to make* —, as from *albo* or *alba*, *white*, *albā-re*, *to make white*; from *mēdīco*, *a physician*, *medicā-ri* (r.), *to make oneself a physician*, *to act the physician*, *to cure*.

523. The two monosyllabic verbs, *da*, *put*, and *sta*, *stand*, must be classed with the old verbs of the language. So also many other verbs ending in a had older forms without that final a, which therefore belonged to the consonant conjugation and the old verbs. See those verbs of the first or a conjugation, which are said to form their perfects and supines irregularly, as *cūba*, *lie*, &c.

524. The verbs in e generally denote a state, as *jāce*, *lie*; and often correspond to a consonant verb, as *jāc-ěre*, *throw*. (See § 386.)

525. The monosyllabic verbs, *fle*, *weep*, *ne*, *spin*, &c., must be classed with the old verbs of the language. So also many other verbs in e had older forms without that final e, which therefore belonged to the consonant conjugation and the old verbs, as *rīde* or *rīd*, *laugh*.

526. The verbs in u are often derived from substantives in u, as from *mētu*, *fear*, is formed *mētu-ěre*, *to fear*; from *trību*, *a division*, *trību-ěre*, *to allot*.

527. The monosyllabic verbs, *nu*, *nod*, *su*, *sew*, &c., must be classed with the older verbs of the language.

528. The verbs in i are often derived from substantives or adjectives in i, as from *tussi*, *a cough*, is formed *tussi-re*, *to cough*; from *molli*, *soft*, *molli-re*, *to soften*.

529. The monosyllabic verbs, *sci*, *know*, *i*, *go*, *ci*, *rouse*, must be

\* The Greek language retained many verbs of the o conjugation, as from *δουλο* *slave*, *δουλο-ειν* *to enslave*; from *χρυσο* *gold*, *χρυσο-ειν* *to gild*.

classed with the older verbs of the language. So also those verbs which had an old form without the *i*, as *věni* or *věn*, *come*.

530. An attention to the final vowel of a verb is required in the formation of the derivatives, particularly as regards the quantity.

|         |                |                |               |
|---------|----------------|----------------|---------------|
| těg,    | cover,         | teg-ŭ-mento,   | covering.     |
| arma,   | equip,         | armā-mento,    | equipment.    |
| cre,    | grow,          | in-crē-mento*, | increase.     |
| argu,   | prove,         | argū-mento,    | proof.        |
| ē-mōli, | heave up,      | ēmōli-mento†,  | great effort. |
| gno,    | examine, know, | co-gnō-mento,  | surname.      |

### 531. PRINCIPAL PARTS OF A VERB.

When the infinitive, the indicative present, the perfect, and the supine or verbal in *tu* of a Latin verb, are known, there is seldom any difficulty in conjugating it. They are therefore called the *principal parts* of the verb.

532. In the following lists the first person of the present and perfect are given, and the accusative of the supine. In other words, *o* is added to the C. F. of the present, *i* to the C. F. of the perfect, and *m* to the C. F. of the supine. These additions are made only that the lists may be more easily committed to memory. In most of the compounds the infinitive has been omitted for the sake of brevity.

### 533. THIRD OR CONSONANT CONJUGATION.

#### LIP LETTERS, B, P.

|           |          |         |        |          |
|-----------|----------|---------|--------|----------|
| scăb,     | scratch, | scăbĕre | scăbo  | scăbi.   |
| lăb,      | lick,    | lambĕre | lambo  | lambi.   |
| lăb (r.), | slip,    | lăbi    | lăbor. | lapsus‡. |

\* *Monŭmento*, *docŭmento*, said to be derived from the verbs, *mōne*, *dōce*, imply rather verbs of the consonant conjugation, viz. *mōn*, *dōc*, as do also the perfects and supines of the same.

† Not to be confounded with *ē-mōl-ŭ-mento*, *outgrinding* or *profit* (of the miller, who pays himself by the excess of bulk in grinding his customer's corn).

‡ Where the verb is used as a reflective or passive, the past participle is given in the nominative.



|          |   |           |           |                  |                 |
|----------|---|-----------|-----------|------------------|-----------------|
| bĭb,     | <i>drink,</i>                               | bĭbĕre    | bĭbo      | bĭbi             | bĭbĭtum.        |
| scrib,   | <i>write,</i>                               | scribĕre  | scribo    | scripsi          | scriptum.       |
| ŭb,      | <i>lie down,</i>                            | (cumbere) | (cumbo)   | cŭbui *          | cubĭtum;        |
|          | <i>with prō, full forward,</i>              |           | prōcumbo  | prōcŭbui         | prōcubĭtum, &c. |
| glub,    | <i>peel,</i>                                | glubĕre   | glubo     | —                | gluptum.        |
| nŭb,     | <i>veil,</i>                                | nŭbĕre    | nŭbo      | nupsi            | nuptum.         |
| āp (r.), | <i>obtain,</i>                              | āpisci    | āpiscor   | aptus;           |                 |
|          | <i>with ād (r.), obtain,</i>                | ādīpisci  | ādīpiscor | ādeptus.         |                 |
| cāp,     | <i>take,</i>                                | cāpĕre    | cāpio     | cēpi             | captum;         |
|          | <i>with rĕ, take again,</i>                 |           | rĕcĭpio   | rĕcēpi           | rĕceptum, &c.   |
| rāp,     | <i>seize, carry away,</i>                   | rāpĕre    | rāpio     | rāpui            | raptum;         |
|          | <i>with āb, carry away,</i>                 |           | abrĭpio   | abrĭpui          | abreptum, &c.   |
| sāp,     | <i>taste, be wise,</i>                      | sāpĕre    | sāpio     | sāpīvi;          |                 |
|          | <i>with rĕ, come to one's senses again,</i> |           | rĕsĭpisco | rĕsĭpīvi.        |                 |
| clĕp,    | <i>steal,</i>                               | clĕpĕre   | clĕpo     | clĕpsi or clĕpi. |                 |
| rĕp,     | <i>creep,</i>                               | rĕpĕre    | rĕpo      | repsi            | reptum.         |
| strĕp,   | <i>resound,</i>                             | strĕpĕre  | strĕpo    | strĕpui          | strĕpitum.      |
| scalp,   | <i>scratch,</i>                             | scalpĕre  | scalpo    | scalpsi          | scalptum.       |
| sculp,   | <i>carve (as a sculptor),</i>               | sculpĕre  | sculpo    | sculpsi          | sculptum.       |
| carp,    | <i>pluck,</i>                               | carpĕre   | carpo     | carpsi           | carptum;        |
|          | <i>with dĭs, pull to pieces,</i>            |           | discerpo  | discerpsi        | discerptum, &c. |
| serp,    | <i>creep,</i>                               | serpĕre   | serpo     | serpsi           | serptum.        |
| cŭp,     | <i>desire eagerly,</i>                      | cŭpĕre    | cŭpio     | cŭpīvi           | cŭpitum.        |
| rŭp,     | <i>burst,</i>                               | rumpĕre   | rumpo     | rŭpi             | ruptum.         |

## 534. THROAT LETTERS, C, G, H, Q, X:

|           |   |            |             |                   |                 |
|-----------|---|------------|-------------|-------------------|-----------------|
| fāc,      | <i>make, do,</i>                                | fācĕre     | fācio       | fĕci              | factum;         |
|           | <i>with pĕr, finish,</i>                        |            | perficio    | perfĕci           | perfectum, &c.; |
|           | <i>with pro (r.), set out,</i>                  | prōfĭcisci | prōfĭciscor | prōfectus.        |                 |
| jāc,      | <i>throw,</i>                                   | jācĕre     | jācio       | jĕci              | jactum;         |
|           | <i>with cŏn, hurl,</i>                          |            | cŏnĭcio     | confĕci           | conjectum, &c.  |
| lāc,      | <i>draw gently, only used in compounds, as,</i> |            |             |                   |                 |
|           | <i>with ād, allure,</i>                         | adlĭcio    | adlexi      | adlectum, &c.;    |                 |
|           | <i>with ĕc, draw out,</i>                       | ĕlĭcio     | ĕlĭcui      | ĕlicitum.         |                 |
| nac (r.), | <i>obtain by chance,</i>                        | nancisci   | nanciscor   | nactus or nactus. |                 |

\* See cŭba.

|             |                    |                             |           |                |                 |
|-------------|--------------------|-----------------------------|-----------|----------------|-----------------|
| pac (r.),   | <i>fix,</i>        | pācisci                     | pāciscor  | pactus.        |                 |
| pec,        | <i>comb,</i>       | pectēre                     | pecto     | pexi           | pexum.          |
| flēc,       | <i>bend,</i>       | flectēre                    | flecto    | flexi          | flexum.         |
| plēc,       | <i>apply,</i>      | plectēre                    | plecto    | plexi          | plexum ;        |
|             | <i>plait,</i>      |                             |           |                |                 |
|             | with am(r.),       | embrace, amplecti           | amplector | amplexus, &c.  |                 |
| plēc (r.),  | <i>be flogged,</i> | plēcti,                     | plēctor   |                |                 |
| nēc,        | <i>link, join,</i> | nectēre                     | necto     | nexui or nexi  | nexum.          |
| spēc,       | <i>look,</i>       | only used in compounds, as, |           |                |                 |
|             | with im,           | <i>look in,</i>             | inspicio  | inspexi        | inspectum, &c.  |
| īc,         | <i>strike,</i>     | icēre                       | īco*      | īci            | ictum.          |
| dīc,        | <i>say,</i>        | dīcēre                      | dīco      | dīxi           | dictum.         |
| dīct,       | <i>learn,</i>      | discēre                     | disco     | dīdīci.        |                 |
| vīc,        | <i>conquer,</i>    | vincēre                     | vinco     | vīci           | victum.         |
| ulc (r.),   | <i>avenge,</i>     | ulcisci                     | ulciscor  | ultas.         |                 |
| parc,       | <i>spare,</i>      | parcēre                     | parco     | pēperci        | parsum.         |
| com-pesco†, | <i>confine,</i>    | compescēre                  | compesco  | compescui.     |                 |
| posc,       | <i>demand,</i>     | poscēre                     | posco     | pōposci.       |                 |
| dūc,        | <i>lead, draw,</i> | dūcēre                      | dūco      | duxi           | ductum.         |
| 535. āg,    | <i>drive, put</i>  | āgēre                       | āgo       | ēgi            | actum ;         |
|             | <i>in motion,</i>  |                             |           |                |                 |
|             | with rēd,          | <i>drive back,</i>          | rēdīgo    | rēdēgi         | rēdactum, &c. ; |
|             | with cōn,          | <i>drive together,</i>      | cōgo      | coēgi          | coactum.        |
| plāgš,      | <i>strike (the</i> | plangēre                    | plango    | planxi         | planctum.       |
|             | <i>breast)</i>     |                             |           |                |                 |
| pag,        | <i>fix,</i>        | pangēre                     | pango     | pēpīgi or pēgi | pactum ;        |
|             | with cōn,          | <i>fix firmly,</i>          | compingo  | compēgi        | compactum, &c.  |
| frāg,       | <i>break,</i>      | frangēre                    | frango    | frēgi          | fractum ;       |
|             | with pār,          | <i>break through,</i>       | perfringo | perfrēgi       | perfractum, &c. |
| tāg,        | <i>touch,</i>      | tangēre                     | tango     | tētīgi         | tactum ;        |
|             | with cōn,          | <i>touch closely,</i>       | contingo  | contīgi        | contactum, &c.  |

\* Same root as jāc, *throw*, and the quantity of the i perhaps doubtful.

† Same root as in dōce *teach*.

‡ A compound of pasc *feed* (animals).

§ Same root as in plēc.

|                                   |                                 |                 |           |                   |
|-----------------------------------|---------------------------------|-----------------|-----------|-------------------|
| lĕg, <i>sweep, read,</i>          | lĕgĕre                          | lĕgo            | lĕgi      | lectum ;          |
| with cōn, <i>sweep together,</i>  |                                 | collĭgo         | collĕgi   | collectum, &c. ;  |
| with rĕ, <i>read again,</i>       |                                 | rĕlĕgo          | rĕlĕgi    | rĕlectum, &c. ;   |
| with intĕr, <i>perceive,</i>      |                                 | intellĕgo       | intellĕxi | intellectum ;     |
| with dīs, <i>esteem,</i>          |                                 | dillĭgo         | dilĕxi    | dilĕctum.         |
| neg-lĕg, <i>leave behind,</i>     | neglĕgĕre                       | neglĕgo*        | neglĕxi   | neglectum.        |
| rĕg, <i>make straight,</i>        | rĕgĕre                          | rĕgo            | rexī      | rectum ;          |
| with prō, <i>stretch forward,</i> |                                 | porrĭgo         | porrexī   | porrectum, &c.† ; |
| with sūb, <i>rise, get up,</i>    |                                 | surgo           | surrexī   | surrectum ;       |
| with pĕr, <i>keep on,</i>         |                                 | pergo           | perrexī   | perrectum.        |
| tĕg, <i>cover, tile,</i>          | tĕgĕre                          | tĕgo            | texī      | tectum.           |
| fig, <i>fix,</i>                  | figĕre                          | figo            | fixī      | fixum.            |
| fig, <i>mould, invent,</i>        | figĕre                          | figo            | finxī     | fictum.           |
| nĭg, <i>snow,</i>                 | ninguĕre                        | ninguo          | ninxī.    |                   |
|                                   | or ningĕre                      | or ningo        |           |                   |
| pig, <i>paint,</i>                | pingĕre                         | pingo           | pinxī     | pictum.           |
| frig, <i>fry,</i>                 | frigĕre                         | frĭgo           | frixī     | frictum.          |
| strĭg, <i>grasp, graze,</i>       | stringĕre                       | stringo         | strinxī   | strictum.         |
| stig, <i>stick, extinguish,</i>   | used only in the compounds, as, |                 |           |                   |
| with dis, <i>spot,</i>            |                                 | distinguo       | distinxī  | distinctum.       |
| with ĕc, <i>extinguish,</i>       |                                 | extinguo        | extinxī   | extinctum, &c.    |
| fulg†, <i>flash,</i>              | fulgĕre                         | fulgo           | fulsī.    |                   |
| ang, <i>grasp violent-</i>        | angĕre                          | ango            | anxī.     |                   |
| ly, <i>strangle,</i>              |                                 |                 |           |                   |
| cing, <i>gird,</i>                | cingĕre                         | cingo           | cinxī     | cinctum.          |
| ting, <i>dye, steep,</i>          | tingĕre or tinguĕre             | tingo or tinguo | tinxī     | tinctum.          |
| ung, <i>grease,</i>               | ungĕre or unguĕre               | ungo or unguo   | unxī      | unctum.           |
| fung(r.), <i>discharge,</i>       | fungi                           | fungor          | functus.  |                   |
| mung, <i>wipe,</i>                | only used in the compound       |                 |           |                   |
| with ĕc, <i>wipe (the nose),</i>  | ēmungĕre                        | ēmungo          | ēmunxī    | ēmunctum.         |
| sparg, <i>scatter,</i>            | spargĕre                        | spargo          | sparsī    | sparsum ;         |

\* From a root signifying *leave* (compare *linqu-ĕre*, *lĕgā-re*) and a prefix signifying *after*, like the German preposition 'nach.' Compare the German verb 'nach-lass-en,' *to neglect*.

† Also *porgĕre*, *porgo* ; whence *exporgisci*, *exporgiscor*, *exporrectus*, *to wake up*, which is often erroneously referred to *pergo*.

‡ See also *fulge*.

|                                     |           |                                 |                 |
|-------------------------------------|-----------|---------------------------------|-----------------|
| with cōn, <i>bespatter,</i>         | conspergo | conspersi                       | conspersum, &c. |
| merg, <i>sink,</i>                  | mergĕre   | mergo                           | mersi mersum.   |
| terg*, <i>wipe,</i>                 | tergĕre   | tergo                           | tersi tersum.   |
| verg, <i>incline,</i>               | vergĕre   | vergo <i>and perhaps</i> versi. |                 |
| fŭg, <i>flee, fly,</i>              | fŭgĕre    | fŭgio                           | fŭgi fŭgĭtum.   |
| jŭg, <i>yoke, join,</i>             | jungĕre   | jungo                           | junxi junctum.  |
| pŭg, <i>puncture,</i>               | pungĕre   | pungo                           | pŭpŭgi punctum  |
| with cōn, <i>puncture forcibly,</i> | compungo  | compunxi                        | compunctum, &c. |
| sŭg, <i>suck,</i>                   | sŭgĕre    | sŭgo                            | suxi suctum.    |
| 536. trāh <i>drag,</i>              | trāhĕre   | trāho                           | traxi tractum.  |
| vĕh <i>carry (in a</i>              | vĕhĕre    | vĕho                            | vexi vectum.    |

*vehicle, boat, or on horse-back),*

|                              |          |          |                      |
|------------------------------|----------|----------|----------------------|
| 537. sĕq(r.), <i>follow,</i> | sĕqui    | sĕquor   | sĕquŭtus or sĕcŭtus. |
| lŭq, <i>leave,</i>           | linquĕre | linquo   | liqui ;              |
| with rĕ, <i>leave,</i>       |          | rĕlinquo | rĕliqui rĕlictum.    |
| cŏq, <i>cook,</i>            | cŏquĕre  | cŏquo    | coxi coctum.         |
| lŏq(r.), <i>talk,</i>        | lŏqui    | lŏquor   | lŏquŭtus.            |
| 538. tex, <i>weave,</i>      | texĕre   | texo     | texui textum.        |

539. Add also the following with u or v :

|                                    |         |       |                     |
|------------------------------------|---------|-------|---------------------|
| vĭv or vĭg, <i>live,</i>           | vĭvĕre  | vĭvo  | vixi victum.        |
| flu or fluc, <i>flow,</i>          | fluĕre  | fluo  | fluxi fluxum†.      |
| fru or frug(r.), <i>enjoy,</i>     | frui    | fruor | fructus or frŭitus. |
| stru or struc, <i>pile, build,</i> | struĕre | struo | struxi structum.    |

#### 540. TEETH LETTERS, D, T :

|                                    |               |          |                    |
|------------------------------------|---------------|----------|--------------------|
| cād, <i>fall,</i>                  | cādĕre        | cādo     | cĕcĭdi cāsū† ;     |
| with ōb, <i>set (as sun), die,</i> |               | occĭdo   | occĭdi occāsū, &c. |
| with rĕ, <i>fall back,</i>         |               | rĕcĭdo   | rĕcĭdi rĕcāsū.     |
| rād, <i>scrape,</i>                | rādĕre        | rādo     | rāsi rāsū.         |
| grād(r.), <i>go boldly,</i>        | grādi         | grādior  | gressus ;          |
| with ĕc, <i>go boldly out,</i>     | ēgrĕdi        | ēgrĕdĭor | ēgressus, &c.      |
| vād, <i>go,</i>                    | vādĕre        | vādo ;   |                    |
| with ĕc, <i>come out, escape,</i>  |               | ēvādo    | ēvāsi ēvāsū, &c.   |
| ĕd or ĕs, <i>eat,</i>              | ĕdĕre or esse | ĕdo      | ĕdi ĕsū.†.         |

\* See also terge.

† Also subst. fluctu.

‡ Cicero and Virgil appear to have preferred a double s, as :

cassum, essum, divissum, plaussum, cussum, per-ossus.

|  |           |              |                           |
|--|-----------|--------------|---------------------------|
| <b>caed, fell, strike,</b> caedĕre                         | caedo     | cĕcidi       | caesum ;                  |
| cut,   |           |              |                           |
| with ōb, cut down, kill,                                   | occĭdo    | occĭdi       | occĭsum, &c.              |
| <b>laed, strike, hurt,</b> laedĕre                         | laedo     | laesi        | laesum ;                  |
| with cōn, dash together,                                   | collido   | collisi      | collisum, &c.             |
| <b>cēd, go quietly, yield,</b> cēdĕre                      | cĕdo      | cessi        | cessum.                   |
| <b>scid, cut,</b> scindĕre                                 | scindo    | (scĭcĭdior)  | scĭdi scissum ;           |
| with rĕ, cut away, cut open,                               | rescindo  | rescĭdi      | rescissum, &c.            |
| <b>fid, cleave,</b> findĕre                                | findo     | (fĭfĭdi or)  | fĭdi fissum ;             |
| with dīs, cleave in two,                                   | diffindo  | diffĭdi      | diffissum, &c.            |
| <b>fid, trust,</b> fidĕre                                  | fĭdo      | fĭsus.       |                           |
| <b>strid, hiss, screech,</b> stridĕre                      | strĭdo    | strĭdi.      |                           |
| <b>sĭd, sit down,</b> sĭdĕre                               | sĭdo      | sĕdi or sĭdi | sessum ;                  |
| with rĕ, sink back,  | rĕsĭdo    | rĕsĕdi       | rĕsessum, &c.             |
| subside,   |           |              |                           |
| <b>vĭd, separate,</b> see vĭde ;                           |           |              |                           |
| with dīs, divide,  | dĭvĭdĕre  | dĭvĭdo       | dĭvĭsi dĭvĭsum.           |
| <b>cand*, set on fire,</b> used only in the compounds, as, |           |              |                           |
| with sūb, set fire at the                                  | succendo  | succendi     | succensum, &c.            |
| bottom,  |           |              |                           |
| <b>scand*, climb,</b> scandĕre                             | scando    | scandi       | scansum ;                 |
| with ĕc, climb up,   | escendo   | escendi      | escensum, &c.             |
| <b>mand*, chew,</b> mandĕre                                | mando     | mandi        | mansum.                   |
| <b>pand*, spread,</b> pandĕre                              | pando     | pandi        | pansum or passum ;        |
| with ex, spread open,                                      | expando   | expandi      | expansum or expassum, &c. |
| <b>fend, strike,</b> only used in compounds, as,           |           |              |                           |
| with dē, ward off,   | dĕfendĕre | dĕfendo      | dĕfendi dĕfensum, &c.     |
| <b>pend, hang, weigh,</b> pendĕre                          | pendo     | pĕpendi      | pensum ;                  |
| with ex, weigh out, spend,                                 | expendo   | expendi      | expensum, &c.             |
| <b>frend, grind with the teeth, gnash,</b> frendĕre        | frendo.   |              |                           |
| <b>prĕhend†, take hold of,</b> prĕhendĕre                  | prĕhendo  | prĕhendi     | prĕhensum ;               |
| or prendĕre  | prendo    | prendi       | prensum.                  |
| <b>tend (or tĕn), stretch,</b> tendĕre                     | tendo     | tĕtendi      | tentum                    |
|  |           | or tendi     | or tensum ;               |

\* These four roots also appear with an l instead of nd, as in cāl-or heat, scāla a ladder, māla a jaw, pālam openly.

† Probably a compound of prae, and an old verb, hand.

with *ob* or *obs*, *hold towards*, ostendo ostendi ostentum or ostensum, &c.

*od* or *odi*, *take offence*,

*ōdi I hate ōsus.*

*fōd*, *dig*, fōdēre fōdio fōdi fossum.

*rōd*, *gnaw*, rōdēre rōdo rōsi rōsum.

*claud* or *clūd*, *shut*, claudēre claudio clausi clausum,

or clūdēre clūdo clūsi clūsum;

with *ex*, *shut out*, excludo exclusi exclusum, &c.

*plaud*, *clap*, plaudere plaudo plausi plausum;

with *cōn*, *clap loudly*, complōdo complōsi complōsum, &c.

*cūd*, *hammer, coin*, cūdēre cūdo cūdi cūsum.

*fūd*, *pour*, fundēre fundo fūdi fūsum.

*lūd*, *play*, lūdēre lūdo lūsi lūsum.

*trūd*, *thrust*, trūdēre trūdo trūsi trūsum.

*tud*, *hammer, thump*, tundēre tundo tūtūdi tunsum or tūsum;

with *cōn*, *hammer to pieces*, contundo contūdi contunsum

or contūsum, &c.

541. *Fāt*, *crack, gape, fail*, fātiscere fātisco fessus;

with *dē* (r.), *be wearied out*, dēfētisci dēfētiscor defessus.

*pāt* (r.), *suffer*, pāti pātor passus.

with *pēr* (r.), *suffer to the last*, perpēti perpētior perpassus.

*quāt*, *strike, shake*, quātēra quātio — quassum;

with *pēs*, *strike violently*, percūtio percussi percussum, &c.

*mēt*, *mow*, mētēre mēto messui messum.

*pēt*, *go, seek*, pētēre pēto pētīvi pētītum.

*mitt*, *let go, send*, mīttēre mitto mīsi missum.

*nīt*\* (r.), *strain*, nītī nitor nixus or nīsus,

*stert*, *snore*, stertēre sterto stertui.

*vort* or *vert*, *turn*, vortēre vorto vorti vorsum.

*sist†*, *make to stand*, sistēre sisto stēti or stīti stātum;

with *rē*, *stand against, resist*, rēsisto restīti restītum, &c.

*ūt* (r.), *use*, ūti ūtor ūsus.

542. The compounds of *da*, *put* or *give*, with prepositions of one syllable, are all of the third conjugation; as,

with *āb*, *put away, hide*, abdēre abdo abdīdi abdītum.

\* Perhaps the root was originally *nie*. Compare *vīta*, *life*, for *viv'ta* or *vig'ta*.

† The root is *sta*, whence *si-st*, as from *gēn* is formed *gi-gn*.

|                                      |         |       |         |            |
|--------------------------------------|---------|-------|---------|------------|
| ăd, <i>put to, add,</i>              | addĕre  | addo  | addĭdi  | addĭtum.   |
| cŏn, <i>put together,</i>            | condĕre | condo | condĭdi | condĭtum.  |
| dĕ, <i>put down, surrender,</i>      | dĕdĕre  | dĕdo  | dĕdĭdi  | dĕdĭtum.   |
| dĭs, <i>distribute,</i>              | didĕre  | dido  | didĭdi  | didĭtum.   |
| ĕc, <i>put out, utter,</i>           | ĕdĕre   | ĕdo   | ĕdĭdi   | ĕdĭtum.    |
| ĭn, <i>put on,</i>                   | indĕre  | indo  | indĭdi  | indĭtum.   |
| pĕr <i>foredo, destroy,</i>          | perdĕre | perdo | perdĭdi | perdĭtum.  |
| ŏb, <i>put to (as a bar),</i>        | obdĕre  | obdo  | obdĭdi  | obdĭtum.   |
| prae, <i>furnish, endue,</i>         | —       | —     | —       | praeditum. |
| prŏ, <i>abandon, betray,</i>         | prŏdĕre | prŏdo | prŏdĭdi | prŏdĭtum.  |
| rĕd, <i>put back, restore,</i>       | reddĕre | reddo | reddĭdi | reddĭtum.  |
| sŭb, <i>put up, put in place of,</i> | subdĕre | subdo | subdĭdi | subdĭtum.  |
| trans, <i>put across, hand over,</i> | trādĕre | trādo | trādĭdi | trādĭtum.  |

So also the compounds

|                                       |         |       |         |           |
|---------------------------------------|---------|-------|---------|-----------|
| vend*, <i>exhibit for sale, sell,</i> | vendĕre | vendo | vendĭdi | vendĭtum. |
| crĕd, <i>trust, believe,</i>          | crĕdĕre | crĕdo | credĭdi | credĭtum. |

## 543. L, M, N :

|  |                    |         |                  |                  |
|--|--------------------|---------|------------------|------------------|
| ăl, <i>rear, feed,</i>                                       | ălĕre              | ălo     | ălui             | ălĭtum or altum. |
| fall, <i>cheat,</i>  | fallĕre            | fallo   | fĕfelli          | falsum           |
| sall, <i>salt,</i>   | sallĕre            | sallo   | —                | salsum           |
| cell, <i>raise</i> (obsolete, except in the compounds, as :) |                    |         |                  |                  |
| with ex <i>exalt, surpass,</i>                               | excellĕre          | excello | excellui, &c. ;  |                  |
| with pĕr <i>overturn,</i>                                    | percello           | percŭli | perculsum.       |                  |
| rĕ-fell, <i>refute,</i>                                      | rĕfellĕre          | rĕfello | rĕfelli.         |                  |
| pell, <i>push, drive,</i>                                    | pellĕre            | pello   | pĕpŭli           | pulsum ;         |
| with cŏn <i>drive together. force,</i>                       | compello           | compŭli | compulsum, &c. ; |                  |
| with rĕ <i>drive back,</i>                                   | rĕpello            | reppŭli | rĕpulsum.        |                  |
| vell, <i>pull, pluck,</i>                                    | vellĕre            | vello   | velli            | volsum.          |
| toll, <i>raise, bear,</i>                                    | tollĕrĕ†           | tollo   | tĕtŭli           | latum‡.          |
|  | <i>carry away,</i> |         | or tŭli          |                  |
| cŏl, <i>dig, till,</i>                                       | cŏlĕre             | cŏlo    | cŏlui            | cultum.          |
| mŏl, <i>grind,</i>   | mŏlĕre             | mŏlo    | mŏlui            | mŏlĭtum.         |

\* The first syllable is an abbreviation of vēnum, which occurs in vēnum i-re, vēnĭ-re, vēnun-dă-re.

† In meaning, the following go together : tollĕre, tollo, sustŭli, sublĕtum. See fĕr.

‡ Latum, instead of tlatum ; compare the Greek τλάω, τάλας, τόλμη.

|   |                                    |             |            |                     |
|---|------------------------------------|-------------|------------|---------------------|
| völ, <i>wish,</i>                             | velle                              | völo        | völui.     |                     |
| con-sül( <i>sit together</i> ),               | consülëre                          | consülo     | consülui   | consultum.          |
| <i>consult,</i>                               |                                    |             |            |                     |
| 544. ěm, <i>take, buy,</i>                    | ěměre                              | ěmo         | ěmi        | emptum ;            |
| with ex, <i>take out,</i>                     | exĭmo                              | exĕmi       |            | exemptum, &c. ;     |
| with dē, <i>take down,</i>                    | dĕmo                               | dĕmpsi      |            | demptum ;           |
| with cön, <i>put together,</i>                | cōmo                               | comp̄si     |            | comptum ;           |
| <i>arrange (the hair),</i>                    |                                    |             |            |                     |
| with prō, <i>bring out,</i>                   | prōmo                              | prom̄psi    |            | promptum ;          |
| with sūb, <i>take up,</i>                     | sūmo                               | sum̄psi     |            | sumptum.            |
| gĕm, <i>groan,</i>                            | gĕměre                             | gĕmo        | gĕmui      | gĕmĭtum.            |
| frĕm, <i>mutter,</i>                          | frĕměre                            | frĕmo       | frĕmui     | frĕmĭtum.           |
| prĕm, <i>press,</i>                           | prĕměre                            | prĕmo       | pressi     | pressum ;           |
| with ř, <i>press back,</i>                    |                                    | reprĭmo     | repressi   | repressum, &c.      |
| trĕm, <i>tremble,</i>                         | trĕměre                            | trĕmo       | trĕmui.    |                     |
| tĕm ( <i>cut</i> ), <i>despise,</i>           | rarely used except in the compound |             |            |                     |
| with cön, <i>despise,</i>                     | contemnĕre                         | contemno    | contem̄psi | contemptum.         |
| 545. cän, <i>sing,</i>                        | cänĕre                             | cäno        | cĕcĭni     | cantum.             |
| with cön, <i>sing together,</i>               | concĭno                            | concĭnui    |            | concentum, &c.      |
| <i>or loudly,</i>                             |                                    |             |            |                     |
| gĕn, <i>produce,</i>                          | gignĕre                            | gigno       | gĕnui      | gĕnitum.            |
| mĕn, <i>mind,</i>                             | —                                  | —           | mĕmĭni,    | <i>I remember ;</i> |
| with cön (r.), <i>invent,</i>                 | commĭnisci                         | commĭniscor |            | commentus.          |
| with ř (r.), <i>remember,</i>                 | řĕmĭnisci                          | řĕmĭniscor. |            |                     |
| lĭn, <i>daub,</i>                             | lĭnĕre                             | lĭno        | lĕvi       | lĭtum ;             |
| with ōb, <i>daub over,</i>                    |                                    | oblĭno      | oblĕvi     | oblĭtum, &c.        |
| sĭn, <i>put, permit,</i>                      | sĭnĕre                             | sĭno        | sĭvior̄sĭi | sĭtum ;             |
| with dē ( <i>put down</i> ) <i>leave off,</i> | dĕsĭno                             | dĕsĭi       |            | dĕsĭtum.            |

546. R, S :

|                                |          |            |              |             |
|--------------------------------|----------|------------|--------------|-------------|
| pär, <i>produce,</i>           | pärĕre   | pär̄io     | pĕpĕri       | partum.     |
| quaer or quaes*, <i>seek,</i>  | quaerĕre | quaero     | quaesĭvi     | quaesĭtum†, |
| <i>ask,</i>                    |          |            |              |             |
| with cön, <i>get together,</i> | conquĭro | conquĭsĭvi | conquĭsĭtum, | &c.         |

\* Quaesio is used in the sense, *I pray, or prythee.*

† From this verb come quaestu, *trade, gain*, quaestor, *a treasurer*, quaesitor, *a judge.*



|   |          |                      |                |               |
|---|----------|----------------------|----------------|---------------|
| cēr, <i>sift, separate,</i>                   | cernĕre  | cerno                | crēvi          | crētum*.      |
| <i>see,</i>                                   |          |                      |                |               |
| fēr, <i>raise, bear,</i>                      | ferre †  | fĕro ‡.              |                |               |
| <i>carry,</i>                                 |          |                      |                |               |
| gĕr or gēs, <i>wear, carry,</i>               | gĕrĕre   | gĕro                 | gessi          | gestum.       |
| spĕr, <i>reject, despise,</i>                 | spĕrnĕre | spĕrno               | sprĕvi         | sprĕtum.      |
| sĕrŝ, <i>put, put in a</i>                    | sĕrĕre   | sĕro                 | sĕrui          | sĕrtum.       |
| <i>row,</i>                                   |          |                      |                |               |
| sĕrŝ, <i>plant, sow,</i>                      | sĕrĕre   | sĕro                 | sĕvi           | sātum ;       |
| <i>with cōn, plant all over,</i>              |          | consĕro              | consĕvi        | consātum, &c. |
| tĕr, <i>rub,</i>                              | tĕrĕre   | tĕro                 | trĭvi          | trĭtum.       |
| stĕr, <i>strew,</i>                           | stĕrnĕre | stĕrno               | strāvi         | strātum.      |
| quĕr or quēs (r.), <i>complain,</i>           | quĕri    | quĕror               | questus.       |               |
| verr, <i>sweep,</i>                           | verrĕre  | verro                | verri          | versum.       |
| mōr(r.), <i>die,</i>                          | mōri     | mōrior               | mortuus   .    |               |
| ūr or ūs, <i>burn,</i>                        | ūrĕre    | ūro                  | ussi           | ustum.        |
| būr ¶, <i>burn, only used in the compound</i> |          |                      |                |               |
| <i>with cōn, burn up,</i>                     | combūro  | combussi             | combustum, &c. |               |
| curr, <i>run,</i>                             | curreĕre | curro                | cūcurri        | cursum ;      |
| <i>with ōb, run towards,</i>                  | occurro  | occūcurri or occurri | occursum, &c.  |               |
| 547. pas or pa, <i>feed</i>                   | pascĕre  | pasco                | pāvi           | pastum.       |
| <i>(animals),</i>                             |          |                      |                |               |
| ēs **, <i>be,</i>                             | esse     | sum.                 |                |               |
| vis, <i>go to see,</i>                        | visĕre   | viso                 | visi.          |               |

\* Crevi is used in a different sense ; certo, *distinct, certain*, is originally a participle of this verb : crĕto, *born*, belongs to the verbs crece, *grow*, crea, *create*.

† But in meaning the following go together :

|                            |          |        |         |                      |
|----------------------------|----------|--------|---------|----------------------|
|                            | ferre    | fĕro   | tŭli    | lātum ;              |
| with āb, <i>carry off,</i> | auferre  | aufĕro | abstŭli | ablātum (see toll)   |
| ōb, <i>present,</i>        | obferre  | obfĕro | obtŭli  | oblātum, &c. ;       |
| rĕ <i>bring back,</i>      | rĕfferre | rĕfĕro | rettŭli | rĕlātum or rĕllatum. |

‡ Frĕto, *supported by, relying on*, is a participle from this verb ; as also infesto, *presented (as a spear)*, from the compound infĕr.

§ These verbs are in fact the same.

|| But the future participle mōritūro.

¶ Busto, *the place where a body has been burnt*, comes from this verb.

\*\* In meaning, the following go together, esse, sum, fui.

|   |   |  |
|---|---|--|
| lăcess *, <i>provoke,</i>                     | lăcessěre lăcesso                         | lăcessivi lăcessitum.                          |
| făcess *, <i>perform, cause,</i>              | făcessěre făcesso                         | făcessi.                                       |
| arcess *, <i>send for,</i>                    | arcessěre arcesso<br>or accersěre accerso | arcessivi arcessitum;<br>accersivi accersitum. |
| căpess *, <i>take, under-</i><br><i>take,</i> | căpessěre căpesso                         | căpessivi căpessitum.                          |
| pětess *, <i>seek,</i>                        | pětessěre pětesso.                        |  |

548. U, V :

|   |                   |                        |
|---|-------------------|------------------------|
| lăv †, <i>wash,</i>   | lăvēre lăvo       | lăvi lautum and lôtum. |
| bu †, <i>make to drink,</i> used only in the compound<br>with <i>în, soak, imbue,</i> | inbuěre inbuo     | inbui§ inbûtum.        |
| tribu, <i>distribute,</i>   | tribuěre tribuo   | tribui tribûtum.       |
| ăcu, <i>sharpen,</i>  | ăcuěre ăcuo       | ăcui ăcûtum.           |
| du, <i>put,</i> an old form of da, <i>put,</i> whence the compounds :                 |                   |                        |
| with <i>în, put on, clothe,</i>   | induěre induo     | indui indûtum;         |
| with <i>ēc, put off, strip,</i>   | exuěre exuo       | exui exûtum.           |
| fu, <i>be,</i>  | fōre    (fuo)     | fui§ (fûtum ¶).        |
| argu, <i>prove,</i>   | arguěre arguo     | argui argûtum.         |
| viv, <i>live.</i> See § 539.  |                   |                        |
| lu, <i>pay (a penalty), atone for,</i>  | luěre luo         | lui.                   |
| lu **, <i>wash,</i> rarely used except in compounds, as :                             |                   |                        |
| with <i>dīs, dissolve,</i>  | diluěre diluo     | dilui dilûtum, &c.     |
| flu, <i>flow.</i> See § 539.  |                   |                        |
| solv, <i>loosen,</i>  | solvěre solvo     | solvi sōlûtum.         |
| volv, <i>roll,</i>  | volvěre volvo     | volvi vōlûtum.         |
| plu, <i>rain,</i>   | pluěre pluo       | plūvi or plui.         |
| nu, <i>nod,</i> used only in the compounds, as :                                      |                   |                        |
| with <i>ăd, nod assent,</i>   | adnuěre adnuo     | adnui§, &c.            |
| mīnu, <i>lessen,</i>  | mīnuěre mīnuo     | mīnui mīnûtum.         |
| sternu, <i>sneeze,</i>  | sternuěre sternuo | sternui.               |
| spu, <i>spit,</i>   | spuěre spuo       | spui.                  |

\* These five verbs are formed from the verbs lăc or lăci, făc or făci, arci (compound of ci, *call*), căp or căpi, pět or pėti.

† See lăva.

‡ See bîb.

§ The perfects of verbs in u were originally formed in ūv, as fūvi, an-nūvi; and even without the v had the u, at times, long.

|| Used as a future.

¶ Hence fûturo.

\*\* See lăv and lăva.

sěqu (r.), *follow*. See sěq.

līqu, *leave*. See līq.

cōqu, *cook*. See cōq.

lōqu, *talk*. See lōq.

|          |                            |       |       |       |              |
|----------|----------------------------|-------|-------|-------|--------------|
| ru,      | <i>make to rush, rush,</i> | ruěre | ruo   | ruī   | rūtum * ;    |
| with ōb, | <i>overwhelm,</i>          |       | obruo | obruī | obrūtum, &c. |

fru (r.), *enjoy*. See § 539.

stru, *build*. See § 539.

|          |                      |          |          |          |                 |
|----------|----------------------|----------|----------|----------|-----------------|
| su,      | <i>sew,</i>          | suěre    | suo      | —        | sūtum.          |
| stātu,   | <i>set up,</i>       | stātuěre | stātuō   | stātuī   | stātūtum ;      |
| with řě, | <i>set up again,</i> |          | restituo | restitui | restītūtum, &c. |
| mětu     | <i>fear,</i>         | mětuěre  | mětuō    | mětui.   |                 |

#### 549. FIRST, OR A CONJUGATION.

|            |  |          |      |        |                    |
|------------|--|----------|------|--------|--------------------|
| Da †       | <i>put, give,</i>                                      | dāre     | do   | dēdi   | dātum ;            |
| with āb,   | <i>put away, hide,</i>                                 | abděre ‡ | abdo | abdīdi | abdītum, &c.       |
| sta §      | <i>make to stand, stand,</i>                           | stāre    | sto  | stēti  | stātum or stātum ; |
| with prae, | <i>place before, produce, or, stand before, excel,</i> |          |      |        |                    |

praestāre, praesto praestīti praestātum or praestītum.

550. cūba ||, *lie*, cūbāre cūbo cūbui cūbītum or cūbāvi cūbātum.

něca, *kill*, něcāre něco něcui or něcāvi něcātum ;

with ěc, *kill off, talk to death*, ěněco or ěnīco, ěnīcāvi or ěnīcui, ěnīcātum or ěnectum.

sěca, *cut*, secāre seco sēcui sectum, or sēcāvi sēcātum.

plīca ¶, *fold*, plīcāre plīco — plīcātum.

with ex, *unfold*, explicō explīcui explīcītum, or explīcāvi explīcātum.

mīca, *move rapidly backwards and forwards*,

|                                 |        |        |                    |
|---------------------------------|--------|--------|--------------------|
|                                 | mīcāre | mīco   | mīcui, or mīcāvi ; |
| with ěc, <i>spring forward,</i> | ēmīco  | ēmīcui | ēmīcātum.          |

\* But rultūro.

† This verb can scarcely be said to be of the first conjugation, as the *a* is short in the infinitive, &c. See du.

‡ See the compounds of *da* in § 542.

§ *Sta*, like *da*, scarcely belongs to the first conjugation. Many of the derivatives have a short vowel, as, *stātu*, *stābli*, &c. See also *sist*, § 541.

|| See *cub*, *lie down*, in § 533. See also the irregular verbs.

¶ See *plēc*, § 534. *Supplīca*, *dūplīca*, are not compounds of *plica*, but derived from the adjectives *supplēc*, *dūplēc*.

with *dīs*, *fight a general battle*, *dimīco dimīcāvi\* dimīcātum*.  
*frīca*, *rub*, *frīcāre frīco frīcui frīctum, or frīcātum*.  
*dōma*, *tame*, *dōmāre dōmo dōmui dōmītum*.  
*sōna*, *sound*, *sōnāre sōno sōnui sōnītum or sōnāvi sōnātum*.  
*tōna*, *thunder*, *tōnāre tōno tōnui tōnītum †*,  
*crēpa*, *creak, chatter*, *crēpāre crēpo crēpui crēpītum*;

with *īn*, *sound against, chide*,

*incrēpo incrēpui incrēpītum or incrēpāvi incrēpātum*.  
*vēta ‡*, *forbid*, *vētāre vēto vētui § vētītum*.  
*lāva ||*, *wash*, *lāvāre lāvo, lāvāvi or lāvi, lāvātum lautum or lōtum*.  
*jūva*, *assist*, *jūvāre jūvo jūvi jūvātum or jūtum*.

551. The thirteen dissyllabic verbs given in the preceding section were probably at one time all monosyllabic, and consequently of the consonant or third conjugation. The verbs *lāvēre*, *abluēre*, *prōcumbēre*, *plectēre*, etc., are met with in the best authors; and in the older writers there occur such forms as *sōnēre*, *sōnit*, *sōnunt*; *tōnīmus*, etc. Observe, too, that the same thirteen verbs have all the first vowel short.

552. The other verbs in *a*, form the principal parts, like  
*āra*, *plough*, *ārāre āro ārāvi ārātum*.

### 553. SECOND, OR *E* CONJUGATION.

*hābe ¶*, *hold, have*, *hābēre hābeo hābui hābītum*;  
 with *prō*, *keep off*, *prōhībeo prōhībui prōhībītum, &c.*;  
 with *dē*, *owe, ought*, *dēbēre dēbeo dēbui dēbītum*;  
 with *prae*, *present*, *praebeō praebeo praebeui praebeītum*.  
*sorbe \*\**, *suck up*, *sorbēre sorbeo sorbui*;  
 with *āb*, *suck away*, *absorbeo absorbui or absorpsi*.  
*jūbe*, *bid, order*, *jūbēre jūbeo jussi jussum*.  
*jāce*, *lie*, *jācēre jāceo jācui ††*.  
*plāce*, *give pleasure*, *plācēre plāceo plācui plācītum*;  
*please*,  
 with *dīs* *give pain*, *displīceo displīcui displīcītum*.

\* Ovid has *dimicuisse*.

† Horace has *intonata*.

‡ An older form is *vōta*.

§ Persius has *vetavit*.

|| See also *lāv*, *wash*, and the compounds of *lu*, as *ablu*.

¶ Compare *cāp*, *take*.

\*\* Also *sorb*, of the consonant conjugation.

†† The future participle *jācītūro*, occurs.

|            |                                       |               |                   |                        |                   |
|------------|---------------------------------------|---------------|-------------------|------------------------|-------------------|
| tāce,      | <i>be silent,</i>                     | tācere        | tāceo             | tācui                  | tacitum;          |
|            | <i>with cōn, become quite silent,</i> |               | conticisco        | conticui.              |                   |
| lice,      | <i>be lawful,</i>                     | licere        | licet *           | licuit or licitum est. |                   |
| lice (r.), | <i>bid (at an auction),</i>           | liceri        | liceor            | licitus.               |                   |
| dōce,      | <i>teach,</i>                         | docere        | dōceo             | dōcui                  | doctum.           |
| nōce,      | <i>do damage,</i>                     | nocere        | nōceo             | nōcui                  | nōctum.           |
| arce,      | <i>confine, keep off,</i>             | arcere        | arceo             | arcui †;               |                   |
|            | <i>with cōn, confine,</i>             |               | coerceo           | coercui                | coerctum, &c.     |
| misce,     | <i>mix,</i>                           | miscere       | misceo            | miscui                 | mixtum or mistum. |
| mulce,     | <i>stroke,</i>                        | mulcere       | mulceo ‡.         |                        |                   |
| lūce,      | <i>be light (not dark),</i>           | lucere        | lucet *;          |                        |                   |
|            | <i>become light,</i>                  |               | luciscit * luxit. |                        |                   |
| taede,     | <i>feel weary,</i>                    | taedere       | taedet *          |                        | per-taesum.       |
| sēde,      | <i>sit,</i>                           | sedere        | sēdeo §;          |                        |                   |
|            | <i>with rē, sit behind,</i>           | residere      | resideo.          |                        |                   |
|            | <i>remain behind,</i>                 |               |                   |                        |                   |
| rīde   ,   | <i>laugh,</i>                         | ridere        | rīdeo             | rīsi                   | rīsum.            |
| strīde ¶,  | <i>hiss, screech,</i>                 | stridere      | strīdeo.          |                        |                   |
| vīde **,   | <i>see,</i>                           | videre        | vīdeo             | vīdī                   | vīsum.            |
| prande,    | <i>breakfast,</i>                     | prandere      | prandeo           | prandi                 | pransum.          |
| pende,     | <i>hang, be suspended,</i>            | pendere       | pendeo            | pēpendi.               |                   |
| sponde ††, | <i>bind oneself,</i>                  | spondere      | spondeo           | spōpōndi               | sponsum;          |
|            | <i>promise,</i>                       |               |                   |                        |                   |
|            | <i>with rē, promise in return,</i>    | respondeo ††, | respondi,         | responsum.             |                   |
|            | <i>answer,</i>                        |               |                   |                        |                   |

\* The third persons are given because the verb is impersonal.

† Arcto, or rather arto, occurs as an adjective.

‡ No sufficient authority for the perfect and supine.

§ The perfect usually given belongs to *sīd*, of the consonant conjugation.

|| There was also an obsolete verb *rīd*, of the consonant conjugation.

¶ See *strid*, § 540.

\*\* The original meaning was probably *to separate*, whence the compound *divīd*, *divide*.

†† Probably related to the Greek *σπενδ-ω*, *pour a libation*.

‡‡ *Respondē* and *respondimus* occur; and perhaps in *Cæsar*, *respondit* is intended for a present.

|                                 |              |            |                        |                    |
|---------------------------------|--------------|------------|------------------------|--------------------|
| tonde, <i>shear,</i>            | tondēre      | tondeo     | tōtondi                | tonsum.            |
| arde, <i>be on fire,</i>        | ardēre       | ardeo ;    |                        |                    |
| <i>take fire, blaze,</i>        | ardescēre    | ardesco    | arsi                   | arsum.             |
| morde, <i>bite,</i>             | mordēre      | mordeo     | mōmordi                | morsum.            |
|                                 |              |            | ormēmordi              |                    |
| aude, <i>dare,</i>              | audēre       | audeo      | ausus.                 |                    |
| gaude, <i>rejoice,</i>          | gaudēre      | gaudeo     | gavisus.               |                    |
| pūde, <i>feel shame,</i>        | pūdēre       | pūdet      | pūdēt or pūdītum est.  |                    |
| pīge, <i>feel reluctance,</i>   | pīgēre       | pīget      | pīguit or pīgītum est. |                    |
| frige, <i>be cold,</i>          | frigēre      | frigeo ;   |                        |                    |
| <i>with rē, get cold again,</i> | refrigescēre | refrigesco | refrīxi.               |                    |
| alge, <i>be cold,</i>           | algēre       | algeo ;    |                        |                    |
| <i>take cold,</i>               | _____        | _____      | alsi.                  |                    |
| indulge, <i>be kind, in-</i>    | indulgēre    | indulgeo   | indulsi                | indultum.          |
| <i>dulge,</i>                   |              |            |                        |                    |
| fulge*, <i>be bright,</i>       | fulgēre      | fulgeo.    |                        |                    |
| mulge, <i>milk,</i>             | mulgēre      | mulgeo     | mulsi                  | mulctum or mulsum. |
| languē, <i>hang drooping,</i>   | languēre     | languēo ;  |                        |                    |
| <i>be faded,</i>                |              |            |                        |                    |
| <i>fall drooping,</i>           | languescēre  | languesco  | languī.                |                    |
| <i>fade,</i>                    |              |            |                        |                    |
| terget†, <i>wipe,</i>           | tergēre      | tergeo     | tersi                  | tersum.            |
| urguet†, <i>press,</i>          | urguēre      | urgueo.    |                        |                    |
| turguet†, <i>be swollen,</i>    | turguēre     | turgueo.   |                        |                    |
| auge, <i>increase (trans.)</i>  | augēre       | augeo      | auxi                   | auctum.            |
| lūge, <i>mourn,</i>             | lūgēre       | lūgeo      | luxi.                  |                    |
| cieș, <i>rouse, call (by</i>    | ciēre        | cio        | cīvi                   | cītum.             |
| <i>name),</i>                   |              |            |                        |                    |
| vie  , <i>bend,</i>             | viēre        | vieo.      |                        |                    |

\* See also fulg, to which the perfect fulsi belongs.

† The form terg, of the consonant conjugation, is used by the older writers and Cicero ; terge, by Virgil, Horace, and later writers.

‡ Urgue and turgue, the older forms, afterwards urge, targe.

§ See also ci, of the fourth conjugation. From the present verb are derived the compound participles excitō, concitō, percitō, incitō.

|| Nearly obsolete : hence are derived vīta, *avoid*, vīmen, &c., and the adjective vīeto.

|         |   |             |           |                   |               |
|---------|---|-------------|-----------|-------------------|---------------|
| quie,   | <i>be quiet,</i>                                | quiescēre   | quiesco   | quiēvi            | quiētum.      |
| le*,    | <i>daub,</i>                                    | _____       | _____     | lēvi              | lītum;        |
|         | <i>with dē, blot out,</i>                       | dēlēre      | dēleo     | dēlēvi            | dēlētum.      |
| cāle,   | <i>be hot,</i>                                  | cālēre      | cāleo;    |                   |               |
|         | <i>become hot,</i>                              | cālescēre   | cālesco   | cālui †.          |               |
| vāle,   | <i>be strong, be</i>                            | vālēre      | vāleo;    |                   |               |
|         | <i>well,</i>                                    |             |           |                   |               |
|         | <i>become strong,</i>                           | vālescēre   | vālesco   | vālui †.          |               |
| sīle,   | <i>be silent,</i>                               | sīlēre      | sīleo;    |                   |               |
|         | <i>become silent,</i>                           | sīlescēre   | sīlesco   | sīlui.            |               |
| flē,    | <i>weep,</i>                                    | flēre       | fleo      | flēvi             | flētum.       |
| ōle ‡,  | <i>grow, obsolete except in composition; as</i> |             |           |                   |               |
|         | <i>with āb, grow out of use, abolish,</i>       | ābōlescēre  | ābōlesco  | ābōlēvi           | ābōlītum;     |
|         | <i>abolish,</i>                                 | ābōlēre,    | ābōleo    | ābōlēvi           | ābōlītum;     |
|         | <i>with ād, grow up,</i>                        | ādōlescēre  | ādōlesco  | ādōlēvi or ādōlui | ādultum;      |
|         | <i>with cōn, grow together, unite,</i>          | cōālescēre  | coalesco  | cōālui            | cōālītum;     |
|         | <i>with ex, grow out of use,</i>                | exōlescēre  | exōlesco  | exōlēvi           | exōlētum;     |
|         | <i>with īn, grow in,</i>                        | īnōlescēre  | īnōlesco  | īnōlēvi;          |               |
|         | <i>with obs, grow out of use §,</i>             | obsōlescēre | obsōlesco | obsōlēvi          | obsōlētum.    |
| ōle  ,  | <i>smell,</i>                                   | ōlēre       | ōleo      | ōlui;             |               |
|         | <i>with ād, burn (incense),</i>                 | ādōlēre     | ādōleo    | ādōlui.           |               |
| dōle,   | <i>ache, be indignant,</i>                      | dōlēre      | dōleo     | dōlui ¶.          |               |
| sōle,   | <i>be wont,</i>                                 | sōlēre      | sōleo     | sōlītus.          |               |
| ple,    | <i>fill, only used in compounds; as</i>         |             |           |                   |               |
|         | <i>with ex, fill up,</i>                        | explēre     | expleo    | explēvi           | explētum, &c. |
| tīme,   | <i>fear,</i>                                    | tīmēre      | tīmeo     | tīmui.            |               |
| ne,     | <i>spin,</i>                                    | nēre        | neo       | nēvi              | nētum.        |
| māne**, | <i>remain,</i>                                  | mānēre      | māneo     | mansi             | mansum.       |

\* Compare līn, *daub*, of the consonant conjugation.

† The future participles cālītūro and vālītūro occur.

‡ Compare this with the verb āl, *raise*, the form of which remains more perfect in coalesco.

§ Perhaps connected with sōle.

|| An old verb, ōl, *smell*, also exists.

¶ The future participle dōlītūro occurs.

\*\* Compare the Greek verb  $\mu\mu\nu-\omega = \mu\iota-\mu\epsilon\nu-\omega$ .

|  |             |           |            |                   |
|--|-------------|-----------|------------|-------------------|
| tēne*, <i>grasp, hold,</i><br><i>keep,</i> | tēnēre      | tēneo     | tēnui ;    |                   |
| with rē, <i>hold back,</i>                 |             | rētīneo   | rētīnui    | rētentum, &c.     |
| mōne, <i>advise,</i>                       | mōnēre      | mōneo     | mōnui      | mōnītum.          |
| lique†, <i>be liquid, be clear,</i>        | liquēre     | liqueo ;  |            |                   |
| <i>melt, or become clear,</i>              | liquescere  | liquesco  | licui.     |                   |
| torque‡, <i>twist, or hurl,</i>            | torquēre    | torqueo   | torsi      | tortum.           |
| re (r.), <i>reckon, think,</i>             | rēri        | reor      | rātus.     |                   |
| cāre, <i>be without,</i>                   | cārēre      | cāreo     | cārui §.   |                   |
| pāre, <i>be present, wait</i>              | pārēre      | pāreo     | pārui      | pārītum.          |
| <i>upon, obey,</i>                         |             |           |            |                   |
| cre, <i>grow,</i>                          | crescere    | cresco    | crēvi      | crētum.           |
| haere, <i>stick,</i>                       | haerēre     | haereo    | haesi      | haesum.           |
| maere, <i>mourn,</i>                       | maerēre     | maereo  . |            |                   |
| mēre, <i>earn, deserve,</i>                | mērēre      | mēreo     | mērui      | mērītum ;         |
| or (r.)                                    | mērēri      | mēreor    | mērītus.   |                   |
| mīsere, <i>feel pity,</i>                  | mīsērēre    | mīsēret   | mīsēruit   | mīsērītum         |
|  |             |           |            | or mīsertum est ; |
| or (r.)                                    | mīsērēri    | mīsēreor  | mīsērītus  | or mīsertus.      |
| vēre (r.), <i>fear,</i>                    | vērēri      | vēreor    | vērītus.   |                   |
| torre, <i>roast,</i>                       | torrēre     | torreo    | torrui     | tostum.           |
| cense, <i>reckon, think,</i>               | censēre     | censeo    | censui     | censum.           |
| fāte (r.), <i>own, confess,</i>            | fātēri      | fāteor    | fassūs.    |                   |
| with pro, <i>publicly declare,</i>         | prōfīterī   | prōfīteor | prōfessus. |                   |
| lāte, <i>lie hid,</i>                      | lātēre      | lāteo     | lātui §.   |                   |
| with dē, <i>hide oneself,</i>              | dēlītescere | dēlītesco | dēlītui.   |                   |
| nīte, <i>shine,</i>                        | nītēre      | nīteo     | nītui.     |                   |
| paenite, <i>feel sorry,</i>                | paenītēre   | paenītet  | paenītuit. |                   |
| pūte, <i>stink</i>                         | pūtēre      | pūteo     | pūtui.     |                   |
| cāve, <i>be on one's</i>                   | cāvēre      | cāveo     | cāvi       | cāvītum or        |
| <i>guard,</i>                              |             |           |            | cautum.           |

\* Compare the verb tend, *stretch*, and the Greek *τείνω*.

† Compare the verb liq̄u (r.).

‡ The English word *throw* is like this both in form and double meaning, as we say *to throw a stone*, or *to throw silk*.

§ The future participles cārītūro, lātītūro, occur

|| Hence the adjective maestro, *sad*.



|                           |           |          |                     |                       |
|---------------------------|-----------|----------|---------------------|-----------------------|
| fāve, wish well,          | fāvēre    | fāveo    | fāvi                | fāvītum or<br>fautum. |
| pāve, fear,               | pāvēre    | pāveo    | pāvi.               |                       |
| con-nīve, wink,           | connivēre | connīveo | connixi or connīvi. |                       |
| fōve, keep warm (trans.), | fōvēre    | fōveo    | fōvi                | fōtum.                |
| mōve, move,               | mōvēre    | mōveo    | mōvi                | mōtum.                |
| vōve, vow,                | vōvēre    | vōveo    | vōvi                | vōtum.                |
| ferve*, boil,             | fervēre   | ferveo   | ferbui.             |                       |
| sue, accustom oneself,    | suescēre  | suesco   | suēvi               | suētum.               |
| tue or ta (r.), watch,    | tuēri     | tueor    | tuītus or tūtus.    |                       |

## 554. FOURTH, OR I CONJUGATION.

|                                     |          |          |                     |                      |
|-------------------------------------|----------|----------|---------------------|----------------------|
| i†, go,                             | īre      | eo       | ivi                 | ītum ;               |
| with ex, go out,                    | exīre    | exeo     | exii                | exitum.              |
| ci ‡<br>rouse,                      | —        | —        | civi                | citum.               |
| āmīci§, throw round<br>one, clothe. | āmīcīre  | āmīcīo   | āmīcui              | amictum.             |
| fulci, prop,                        | fulcīre  | fulcio   | fulsi               | fultum.              |
| sanci, hallow, ra-<br>tify,         | sancīre  | sancio   | sancīvi<br>or sanxi | sancitum<br>sanctum. |
| vinci, bind,                        | vincīre  | vincio   | vinxi               | vinctum.             |
| farci, cram,                        | farcīre  | farcio   | farsi               | farctum ;            |
| with in, cram in,                   |          | infercio | inferſi             | infertum, &c.        |
| sarci, mend, repair,                | sarcīre  | sarcio   | sarsi               | sartum.              |
| rauci, be hoarse,                   | raucīre  | raucio   | rausi               | rausum.              |
| ordi (r.), begin,                   | ordīri   | ordior   | orsus.              |                      |
| sālī, leap,                         | sālīre   | sālīo    | sālui or sālī       | sālitum ;            |
| with dē, leap down,                 |          | dēsālīo  | dēsālui             | dēsultum, &c.        |
|                                     |          |          | or dēsīlivi         |                      |
| sēpēli, bury,                       | sēpēlire | sēpēlio  | sēpēlivi            | sēpultum.            |
| vēni  , come,                       | vēnīre   | vēnio    | vēni                | ventum.              |
| saepi, hedge in,                    | saepīre  | saepio   | saepsi              | saeptum.             |

\* See also fery, which is always used by Virgil.

† See the irregular verbs.

‡ See also cie.

§ A compound of jaci, throw, with am, round.

|| The verb vēn, of the consonant conjugation, is found even in the imperfect tenses in the older writers, as Plautus

|           |                          |         |         |         |         |
|-----------|--------------------------|---------|---------|---------|---------|
| ăpəri *   | open,                    | ăpəri   | ăpəri   | ăpəri   | ăpəri   |
| ôpəri *   | cover,                   | ôpəri   | ôpəri   | ôpəri   | ôpəri   |
| rêpəri *  | find,                    | rêpəri  | rêpəri  | reppəri | rêpəri  |
| compəri * | find out for<br>certain, | compəri | compəri | compəri | compəri |

|                            |        |        |                     |
|----------------------------|--------|--------|---------------------|
| expəri (r.)†, try,         | expəri | expəri | expertus.           |
| oppəri (r.), wait for,     | oppəri | oppəri | oppəri or oppertus. |
| ôri † (r.), rise,          | ôri    | ôri    | ortus.              |
| hauri, draw (as<br>water), | hauri  | hauri  | hausi haustum.      |
| mēti (r.), measure,        | mēti   | mēti   | mensas.             |
| senti, feel,               | senti  | senti  | sensi sensum.       |

withăd (r.), agree to, assentiri assentior assensus.

qui, be able, seldom used except in the compound  
with ne, be unable, nēquire nēqueo nēquivi nēquītum.

555. The other verbs in i form their principal parts like  
audi, hear, audire audio audiui auditum.

\* These are commonly considered to be compounds of pəri, produce, bring to light. Oppəri, with the p doubled, occurs in Terence in the same sense, to cover.

† Expəri (r.) is probably a compound of the obsolete verb pəri (r.), try, whence the adjective pērito, skilled, and the neuter noun pēricŭlo, trial, danger.

‡ See § 557.

## 556. CONJUGATION OF IMPERFECT TENSES.

| Last Letter<br>Conjugation |                       | a<br>1  | e<br>2  | Consonant<br>3  | u<br>3  | i<br>4  |
|----------------------------|-----------------------|---|---|---|---|---|
| Latin<br>English           |                       | āra,<br><i>plough.</i>  | dōce,<br><i>teach.</i>  | scrib,<br><i>write.</i>   | ācu,<br><i>sharpen.</i>   | audi,<br><i>hear.</i>   |
| INDICATIVE MOOD.           | Present Tense.        | S. āro~<br>ārās<br>ārāt<br>P. āramūs<br>ārātīs<br>ārant             | dōceo~<br>dōcēs<br>dōcēt<br>dōcēmūs<br>dōcētīs<br>dōcent            | scribo~<br>scribis<br>scribit<br>scribīmūs<br>scribitīs<br>scribunt             | ācuo~<br>āculs<br>ācuīt<br>āculmūs<br>āculītīs<br>ācuunt *          | audio~<br>audiīs<br>audit<br>audiīmūs<br>audiītīs<br>audiunt              |
|                            | Past Imperfect Tense. | S. ārābam<br>ārābās<br>ārābāt<br>P. ārābāmūs<br>ārābātīs<br>ārābant | dōcēbam<br>dōcēbās<br>dōcēbāt<br>dōcēbāmūs<br>dōcēbātīs<br>dōcēbant | scribēbam<br>scribēbās<br>scribēbāt<br>scribēbāmūs<br>scribēbātīs<br>scribēbant | ācuēbam<br>ācuēbās<br>ācuēbāt<br>ācuēbāmūs<br>ācuēbātīs<br>ācuēbant | audiēbam<br>audiēbās<br>audiēbāt<br>audiēbāmūs<br>audiēbātīs<br>audiēbant |
|                            | Future Tense.         | S. ārābō~<br>ārābīs<br>ārābīt<br>P. ārābīmūs<br>ārābītīs<br>ārābunt | dōcēbō~<br>dōcēbīs<br>dōcēbīt<br>dōcēbīmūs<br>dōcēbītīs<br>dōcēbunt | scribam<br>scribēs<br>scribēt<br>scribēmūs<br>scribētīs<br>scribent             | ācuam<br>ācuēs<br>ācuēt<br>ācuēmūs<br>ācuētīs<br>ācuent             | audiam<br>audiēs<br>audiēt<br>audiēmūs<br>audiētīs<br>audient             |
| JUSSIVE MOOD.              |                       | S. 2. ārā<br>P. 2. ārātē  | dōcē<br>dōcētē  | scribē<br>scribītē  | ācuē<br>āculītē   | audi<br>auditē  |
| IMPERATIVE MOOD.           |                       | S. 2. ārātō~<br>3. ārātō~<br>P. 2. ārātōtē<br>3. ārantō~            | dōcētō~<br>dōcētō~<br>dōcētōtē<br>dōcentō~                          | scribītō~<br>scribītō~<br>scribītōtē<br>scribuntō~                              | āculītō~<br>āculītō~<br>āculītōtē<br>ācuuntō~                       | auditō~<br>auditō~<br>auditōtē<br>audiuntō~                               |
| SUBJUNCTIVE MOOD.          | Present Tense.        | S. ārem<br>ārēs<br>ārēt<br>P. ārēmūs<br>ārētīs<br>ārent             | dōceam<br>dōceās<br>dōceāt<br>dōceāmūs<br>dōceātīs<br>dōceant       | scribam<br>scribās<br>scribāt<br>scribāmūs<br>scribātīs<br>scribant             | ācuam<br>ācuās<br>ācuāt<br>ācuāmūs<br>ācuātīs<br>ācuant             | audiam<br>audiās<br>audiāt<br>audiāmūs<br>audiātīs<br>audiant             |
|                            | Past Tense.           | S. ārārem<br>ārārēs<br>ārārēt<br>P. ārārēmūs<br>ārārētīs<br>ārārent | dōcērem<br>dōcērēs<br>dōcērēt<br>dōcērēmūs<br>dōcērētīs<br>dōcērent | scribērem<br>scribērēs<br>scribērēt<br>scribērēmūs<br>scribērētīs<br>scribērent | ācuērem<br>ācuērēs<br>ācuērēt<br>ācuērēmūs<br>ācuērētīs<br>ācuērent | audīrem<br>audīrēs<br>audīrēt<br>audīrēmūs<br>audīrētīs<br>audīrent       |

\* Or ācuunt.

| Last Letter<br>Conjugation | a<br>1                    | e<br>2                      | Consonant.<br>3                 | u<br>3                      | i<br>4                        |
|----------------------------|---------------------------|-----------------------------|---------------------------------|-----------------------------|-------------------------------|
| Latin<br>English           | āra,<br><i>plough.</i>    | dōce,<br><i>teach.</i>      | scrīb,<br><i>write.</i>         | ācu,<br><i>sharpen.</i>     | audi,<br><i>hear.</i>         |
| INFINI-<br>TIVE<br>MOOD.   | ārārē                     | dōcērē                      | scrībērē                        | ācuērē                      | audīrē                        |
| PARTICI-<br>PLE *.         | āranti <i>or</i><br>ārant | dōcenti <i>or</i><br>dōcent | scribenti <i>or</i><br>scribent | ācuenti <i>or</i><br>ācuent | audienti <i>or</i><br>audient |
| PART.<br>FUTURE.           | ārātūro<br><i>or</i> —a   | doctūro<br><i>or</i> —a     | scriptūro<br><i>or</i> —a       | ācūtūro<br><i>or</i> —a     | audītūro<br><i>or</i> —a      |
| GERUND†.                   | ārando                    | dōcendo                     | scribendo                       | ācuendo                     | audiendo                      |

557. There are certain verbs which mix together the consonant and i conjugations in the imperfect tenses, viz.:

|                                  |                                 |                                   |
|----------------------------------|---------------------------------|-----------------------------------|
| fāc <i>or</i> fāci, <i>make.</i> | fōd <i>or</i> fōdi, <i>dig.</i> | sāp <i>or</i> sāpi, <i>taste.</i> |
| jāc jaci, <i>throw.</i>          | fūg fūgi, <i>flee.</i>          | cūp cūpi, <i>desire.</i>          |
| lāc † lāci, <i>draw.</i>         | cāp cāpi, <i>take.</i>          | pār pāri, <i>produce.</i>         |
| spēc † spēci, <i>look.</i>       | rāp rāpi, <i>seize.</i>         | quāt quāti, <i>shake.</i>         |

together with the reflective verbs,

|                                     |                                 |                                 |
|-------------------------------------|---------------------------------|---------------------------------|
| grād <i>or</i> grādi, <i>march.</i> | mōr <i>or</i> mōri, <i>die.</i> | pōt <i>or</i> pōti, <i>make</i> |
| ōr ōri, <i>rise.</i>                | pāt pāti, <i>suffer.</i>        | oneself master.                 |

Observe, too, that all these seventeen verbs have the vowel short.

558. Conjugation of the imperfect tenses of verbs which mix together the consonant and i conjugations :

#### INDICATIVE MOOD.

##### *Present Tense.*

*S.* fugio, fugīs, fugīt.      *P.* fugīmus, fugītis, fugiunt.

##### *Past-Imperfect.*

##### *Future.*

*S.* fugiebam, fugiebas, &c.      *S.* fugiam, fugies, &c.

\* Declined like praesenti or praesent. See § 219.

† Declined like a neuter noun in o.

‡ Only used in the compounds.

## JUSSIVE MOOD.

*S.* fugě.                      *P.* fugĭte.

## IMPERATIVE MOOD.

*S.* 2. fugĭto, 3. fugĭto.                      *P.* 2. fugĭtote; 3. fugiunto.

## SUBJUNCTIVE MOOD.

*Present Tense.**Past Tense.*

*S.* fugiam, fugias, &c.

*S.* fugĕrem, fugĕres, &c.

INFINITIVE, fugĕre. PARTICIPLE, fugient or fugienti.

PARTICIPLE FUTURE, fugĭturo.

GERUND, fugiendo.

559. Observe that those forms which have the short vowels marked follow the consonant conjugation; the others are derived as from a verb in *i*.

560. In old writers such forms as *căpire*, *fădire*, *păire*, &c., occur.

## 561. CONJUGATION OF PERFECT TENSES.

Crude form of perfect, *ărāv*.

## INDICATIVE MOOD.

*Present-Perfect, or Aorist.*

*S.* *ărāvī*, *ărāvistī*, *ărāvīt*.

*P.* *ărāvīmūs*, *ărāvistīs*, *ărāvērunt*,  
or *ărāvērē*.

*Past-Perfect.*

*S.* *ărāvĕram*, *ărāvĕrās*, *ărāvĕrăt*.    *P.* *ărāvĕrāmūs*, *ărāvĕrătīs*, *ărāvĕrant*.

*Future-Perfect.*

*S.* *ărāvĕrō*, *ărāvĕrīs*, *ărāvĕrīt*.    *P.* *ărāvĕrīmūs*, *ărāvĕrītīs*, *ărāvĕrint*.

## SUBJUNCTIVE MOOD.

*Present-Perfect, or Aorist.*

*S.* *ărāvĕrim*, *ărāvĕrīs*, *ărāvĕrīt*.    *P.* *ărāvĕrīmūs*, *ărāvĕrītīs*, *ărāvĕrint*.

*Past-Perfect.*

*S.* *ărāviasem*, *ărāvissēs*, *ărāvissēt*.    *P.* *ărāvissēmūs*, *ărāvissētīs*, *ărāvissent*.

## INFINITIVE MOOD.

*ărāvissĕ*.

562. One example suffices, as the same suffixes are always added to the crude form of the perfect.

563. The perfect tenses often undergo a contraction: as,

|                    |    |                                  |
|--------------------|----|----------------------------------|
| ārāvī              |    | ārāvīmūs                         |
| ārāvistī or ārastī |    | ārāvistīs or ārastīs             |
| ārāvīt             |    | ārāvērunt or ārārunt or ārāvērē. |
| ārāvēram           | or | ārāram, &c.                      |
| ārāvērō            | or | ārārō, &c.                       |
| ārāvērim           | or | ārārim, &c.                      |
| ārāvissem          | or | ārassem, &c.                     |
| ārāvissē           | or | ārassē.                          |

564. In the perfects of the i conjugation similar contractions occur: as,

|                                |    |   |
|--------------------------------|----|---|
| audīvi or audīi                |    | audivīmūs or audiīmūs                               |
| audīvistī, audīstī, or audistī |    | audīvistīs, audiistīs, or audistīs                  |
| audīvīt or audīit              |    | audivērunt or audiērunt, or<br>audivērē or audiērē. |
| audivēram                      | or | audiēram, &c.                                       |
| audivērō                       | or | audiērō, &c.  |
| audivērim                      | or | audiērim, &c.                                       |
| audivissem                     | or | audiissem or audissem, &c.                          |
| audivissē                      | or | audiissē or audissē.                                |

565. If the crude form of the perfect end in x or s, the following contractions are found:

|                  |    |                     |
|------------------|----|---------------------|
| dixī             |    | dixīmūs             |
| dixistī or dixtī |    | dixistīs or dixtīs  |
| dixīt            |    | dixērunt or dixērē. |
| dixissem         | or | dixem, &c.          |
| dixissē          | or | dixē, &c.           |

566. As the future-perfect of the indicative originally ended in ēso, rather than ēro, and the subjunctive perfect in ēsim, rather than ērim, the following contractions, which occur in old writers, are explained:

|                          |                   |     |               |
|--------------------------|-------------------|-----|---------------|
| <i>Ind. fut.-perf.</i>   | faxō, faxīs, &c.  | for | fecēro, &c.   |
| <i>Subj. pres.-perf.</i> | faxim, faxīs, &c. | for | fecērim, &c.  |
| <i>Subj. past.-perf.</i> | faxem, faxēs, &c. | for | fēcissem, &c. |

567. So again, ārassō, ārassīs, &c. for ārāvārn, &c.

568. From this future-perf. is formed an old infinitive future *āssessēre*.

569. The gerund of the consonant and i conjugations often ends in *undo*, rather than *endo*; as *scribundo*.

### 570. REFLECTIVE OR PASSIVE VERBS.

#### CONJUGATION OF IMPERFECT TENSES.

| Last letter<br>Conjugation |                       | a<br>1  | e<br>2  | Consonant.<br>3  | u<br>3   | i<br>4   |
|----------------------------|-----------------------|---|---|--|--|--|
| Latin<br>English           |                       | orna,<br><i>dress.</i>  | dōce,<br><i>teach.</i>  | vort,<br><i>turn.</i>  | mētu,<br><i>fear.</i>  | audi,<br><i>hear.</i>  |
| INDICATIVE MOOD.           | Present Tense.        | S. ornōr<br>ornārīs or<br>ornārē<br>ornātūr<br>P. ornāmūr<br>ornāminī<br>ornantūr               | dōceōr<br>dōcērīs or<br>dōcērē<br>dōcētūr<br>dōcēmūr<br>dōcēminī<br>dōcentūr              | vortōr<br>vortērīs or<br>vortērē<br>vortitūr<br>vortimūr<br>vortiminī<br>vortuntūr               | mētuōr<br>mētuērīs or<br>mētuērē<br>mētuītūr<br>mētūimūr<br>mētūiminī<br>mētuntūr *              | audiōr<br>audirīs or<br>audirē<br>audītūr<br>audimūr<br>audiminī<br>audiuntūr                    |
|                            | Past-Imperfect Tense. | S. ornābār<br>ornābārīs or<br>ornābārē<br>ornābātūr<br>P. ornābāmūr<br>ornābāminī<br>ornābantūr | dōcebār<br>dōcebārīs or<br>dōcebārē<br>dōcebātūr<br>dōcebāmūr<br>dōcebāminī<br>dōcebantūr | vortēbār<br>vortēbārīs or<br>vortēbārē<br>vortēbātūr<br>vortēbāmūr<br>vortēbāminī<br>vortēbantūr | mētuēbār<br>mētuēbārīs or<br>mētuēbārē<br>mētuēbātūr<br>mētuēbāmūr<br>mētuēbāminī<br>mētuēbantūr | audiēbār<br>audiēbārīs or<br>audiēbārē<br>audiēbātūr<br>audiēbāmūr<br>audiēbāminī<br>audiēbantūr |
|                            | Future Tense.         | S. ornābōr<br>ornābērīs or<br>ornābērē<br>ornābītūr<br>P. ornābīmūr<br>ornābīminī<br>ornābuntūr | dōcebōr<br>dōcebērīs or<br>dōcebērē<br>dōcebītūr<br>dōcebīmūr<br>dōcebīminī<br>dōcebuntūr | vortār<br>vortērīs or<br>vortērē<br>vortētūr<br>vortēmūr<br>vortēminī<br>vortentūr               | mētuār<br>mētuērīs or<br>mētuērē<br>mētuētūr<br>mētuēmūr<br>mētuēminī<br>mētuentūr               | audiār<br>audiērīs or<br>audiērē<br>audiētūr<br>audiēmūr<br>audiēminī<br>audientūr               |
| JUSSIVE MOOD.              |                       | S. 2. ornārē<br>P. 2. ornāminī  | dōcērē<br>dōcēminī  | vortērē<br>vortiminī   | mētuērē<br>mētūiminī   | audirē<br>audiminī   |
| IMPERATIVE MOOD.           |                       | S. 2. ornātōr<br>3. ornātōr<br>P. 2. ornāminōr<br>3. ornantōr                                   | dōcētōr<br>dōcētōr<br>dōcēminōr<br>dōcentōr   | vortītōr<br>vortītōr<br>vortiminōr<br>vortuntōr  | mētūītōr<br>mētūītōr<br>mētūiminōr<br>mētuntōr †   | audītōr<br>audītōr<br>audiminōr<br>audiuntōr   |

\* Or *mētuontur*.

† Or *mētuontor*.

| Last letter<br>Conjugation | a<br>1   | e<br>2  | Consonant<br>3  | u<br>3  | i<br>4   |
|----------------------------|--|---|---|---|--|
| Latin<br>English           | orna,<br><i>dress</i> .  | döce,<br><i>teach</i> .   | vort,<br><i>turn</i> .  | mētu,<br><i>fear</i> .  | audi,<br><i>hear</i> .   |
| SUBJUNCTIVE MOOD.          | <b>Present Tense.</b><br><i>S.</i> ornēr<br>ornērīs <i>or</i><br>ornērē<br>ornētūr<br><i>P.</i> ornēmūr<br>ornēmīnī<br>ornentūr            | <i>S.</i> döceār<br>döceārīs <i>or</i><br>döceārē<br>döceātūr<br><i>döceāmūr</i><br><i>döceāmīnī</i><br><i>döceantūr</i>        | <i>vortār</i><br><i>vortārīs or</i><br><i>vortārē</i><br><i>vortātūr</i><br><i>vortāmūr</i><br><i>vortāmīnī</i><br><i>vortantūr</i>               | <i>mētuār</i><br><i>mētuārīs or</i><br><i>mētuārē</i><br><i>mētuātūr</i><br><i>mētuāmūr</i><br><i>mētuāmīnī</i><br><i>métuantūr</i>               | <i>audiār</i><br><i>audiārīs or</i><br><i>audiārē</i><br><i>audiātūr</i><br><i>audiāmūr</i><br><i>audiāmīnī</i><br><i>audiantūr</i>        |
|                            |  |   |   |   |  |
|                            | <b>Past Tense.</b><br><i>S.</i> ornārēr<br>ornārērīs <i>or</i><br>ornārērē<br>ornārētūr<br><i>P.</i> ornārēmūr<br>ornārēmīnī<br>ornārentūr | <i>S.</i> döcērēr<br>döcērērīs <i>or</i><br>döcērērē<br>döcērētūr<br><i>döcērēmūr</i><br><i>döcērēmīnī</i><br><i>döcērentūr</i> | <i>vortērēr</i><br><i>vortērērīs or</i><br><i>vortērērē</i><br><i>vortērētūr</i><br><i>vortērēmūr</i><br><i>vortērēmīnī</i><br><i>vortērentūr</i> | <i>mētuērēr</i><br><i>mētuērērīs or</i><br><i>mētuērērē</i><br><i>mētuērētūr</i><br><i>mētuērēmūr</i><br><i>mētuērēmīnī</i><br><i>mētuērentūr</i> | <i>audīrēr</i><br><i>audīrērīs or</i><br><i>audīrērē</i><br><i>audīrētūr</i><br><i>audīrēmūr</i><br><i>audīrēmīnī</i><br><i>audīrentūr</i> |
| INFINITIVE MOOD.           | ornārīēr* <i>or</i><br>ornārī  | döcērīēr* <i>or</i><br>döcērī   | vortīēr* <i>or</i><br>vortī   | mētuiēr* <i>or</i><br>mētui   | audīrīēr* <i>or</i><br>audīrī  |
| PARTICIPLE†.               | ornando  | döcendo   | vortendo  | métuendo  | audiendo   |

571. Conjugation of the imperfect tenses of reflective or passive verbs which mix together the consonant and i conjugations. (See § 557.)

## INDICATIVE MOOD.

## Present Tense.

*S.* möriör, mörērīs, möritūr      *P.* mörimūr, mörimīnī, möriuntūr.  
*or* mörērē,

## Past-Imperfect.

## Future.

*S.* möriēbūr, möriēbārīs, &c.      *S.* möriär, möriērīs, &c.

## JUSSIVE MOOD.

*S.* mörērē      *P.* mörimīnī.

## IMPERATIVE MOOD.

*S.* 2. möritör, 3. möritör;      *P.* 2. mörimānör, 3. möriuntör.

\* The infinitives in *ēr* belong to the old language.

† The reflective verbs have also participles in *ent* *or* *enti*, and in *türo*.



## SUBJUNCTIVE MOOD.

*Present Tense.**S. mōriār, mōriārīs, &c.**Past Tense.**S. mōrērēr, mōrērērīs, &c.*INFINITIVE, *mōrī*.PARTICIPLES IMPERFECT, *mōrient* or *mōrienti*, and *mōriundo* ;PARTICIPLE FUTURE, *mōrītūro*.In old writers such forms as *mōrīmūr* and *mōriri* occur.

572. *Ori*, rise, and *pōti*, make oneself master, partake more of the i conjugation : *as*, *ōriēr*, *ōriri* ; *pōtirīs*, *pōtītūr*, *pōtīmūr*, *pōtirer*, *pōtiri*.

573. The perfect tenses of a reflective or passive verb are formed by the perfect participle in *to* and the verbs *ēs* or *fu*.

574. Conjugation of the perfect tenses of a reflective or passive verb.

## INDICATIVE MOOD.

*Present-Perfect, or Aorist.*

|                       |                   |                             |                    |
|-----------------------|-------------------|-----------------------------|--------------------|
| <i>S. ornātus sum</i> | <i>or fuī.</i>    | <i>P. ornātī sūmūs</i>      | <i>or fuīmūs.</i>  |
| <i>ornātūs ēs</i>     | <i>or fuistī.</i> | <i>ornātī estīs</i>         | <i>or fuistīs.</i> |
| <i>ornātūs est</i>    | <i>or fuīt.</i>   | <i>ornātī sunt, fuērunt</i> | <i>or fuērē.</i>   |

*Past-Perfect.*

|                        |                   |                         |                     |
|------------------------|-------------------|-------------------------|---------------------|
| <i>S. ornātūs ēram</i> | <i>or fuēram.</i> | <i>P. ornātī ērāmūs</i> | <i>or fuērāmūs.</i> |
| <i>ornātūs ērās</i>    | <i>or fuērās.</i> | <i>ornātī ērātīs</i>    | <i>or fuērātīs.</i> |
| <i>ornātūs ērāt</i>    | <i>or fuērāt.</i> | <i>ornātī ērant</i>     | <i>or fuērant.</i>  |

*Future-Perfect.*

|                       |                   |                         |                     |
|-----------------------|-------------------|-------------------------|---------------------|
| <i>S. ornātūs ēro</i> | <i>or fuēro.</i>  | <i>P. ornātī ērīmūs</i> | <i>or fuērīmūs.</i> |
| <i>ornātūs ērīs</i>   | <i>or fuērīs.</i> | <i>ornātī ērītīs</i>    | <i>or fuērītīs.</i> |
| <i>ornātūs ērīt</i>   | <i>or fuērīt.</i> | <i>ornātī ērunt</i>     | <i>or fuērint.</i>  |

## SUBJUNCTIVE MOOD.

*Present-Perfect, or Aorist.*

|                       |                   |                        |                     |
|-----------------------|-------------------|------------------------|---------------------|
| <i>S. ornātus sim</i> | <i>or fuērim.</i> | <i>P. ornātī sīmūs</i> | <i>or fuērīmūs.</i> |
| <i>ornātus sis</i>    | <i>or fuērīs.</i> | <i>ornātī sitīs</i>    | <i>or fuērītīs.</i> |
| <i>ornātus sit</i>    | <i>or fuērīt.</i> | <i>ornātī sint</i>     | <i>or fuērint.</i>  |

*Past-Perfect.*

|                         |                    |                          |                      |
|-------------------------|--------------------|--------------------------|----------------------|
| <i>S. ornātūs essem</i> | <i>or fuissem.</i> | <i>P. ornātī essēmūs</i> | <i>or fuissēmūs.</i> |
| <i>ornātūs essēs</i>    | <i>or fuissēs.</i> | <i>ornātī essētīs</i>    | <i>or fuissētīs.</i> |
| <i>ornātūs essēt</i>    | <i>or fuissēt.</i> | <i>ornātī essent</i>     | <i>or fuissent.</i>  |

## INFINITIVE MOOD.

*ornātūs essē* or *fuissē*.

## 575. CONJUGATION OF AN ACTIVE VERB, WITH THE ENGLISH TRANSLATION.

C. F. SCRIB, *write*.*Principal parts*—scribĕrĕ, scrib, scrips, scriptu.

INDICATIVE MOOD.

*Present Tense*, scrib.As a present-imperfect, *am* —ing :

|                                     |   |
|-------------------------------------|---|
| Ad frātre <sup>m</sup> meum scribo, | <i>I am writing to my brother.</i>        |
| Ad fratrem tuom scribis*,           | <i>You* are writing to your brother.</i>  |
| Ad fratrem suom scribit,            | <i>He is writing to his brother.</i>      |
| Ad fratrem nostrum scribimŭs,       | <i>We are writing to our brother.</i>     |
| Ad fratrem vostrum scribitis,       | <i>You† are writing to your brother.</i>  |
| Ad fratrem suom scribunt,           | <i>They are writing to their brother.</i> |

576. ——— as an historic present :

|                                  |  |
|----------------------------------|--|
| Postĕrō diē ād sĕnem scribo,     | <i>The next day I write to the old man.</i>    |
| Postero die ad senem scribis*,   | <i>The next day you* write to the old man.</i> |
| Postero die ad senem scribit,    | <i>The next day he writes to the old man.</i>  |
| Postero die ad senem scribimus,  | <i>The next day we write to the old man.</i>   |
| Postero die ad senem scribitis†, | <i>The next day you† write to the old man.</i> |
| Postero die ad senem scribunt,   | <i>The next day they write to the old man.</i> |

577. ——— as a present of custom :

|                        |   |
|------------------------|---|
| Egŏ cālāmō scribo,     | <i>I‡ write with a reed.</i>              |
| Tū plūmā scribis,      | <i>You‡ write with a pen.</i>             |
| Illĕ stīlō scribit,    | <i>He‡ (yonder) writes with a stile§.</i> |
| Nŏs cālāmīs scribimus, | <i>We‡ write with reeds.</i>              |
| Vŏs plūmīs scribitis,  | <i>You‡ write with pens.</i>              |
| Illī stīlīs scribunt,  | <i>They‡ (yonder) write with stiles§.</i> |

\* Where *you* means only one person, or *thou art writing*, *thou writest* may be used.† Where *you* means more than one person.

‡ These pronouns must be pronounced emphatically.

§ A Roman instrument for writing on waxen tablets.

578. ——— as a present, translated by *do* :

|                     |                           |
|---------------------|---------------------------|
| Ego vērō scribo,    | <i>Yes I do write.</i>    |
| Tu vero scribis,    | <i>Yes you do write.</i>  |
| Ille vero scribit,  | <i>Yes he does write.</i> |
| Nos vero scribimus, | <i>Yes we do write.</i>   |
| Vos vero scribitis, | <i>Yes you do write.</i>  |
| Illi vero scribunt, | <i>Yes they do write.</i> |

579. ——— as a present, including past time, *have been* ———ing :

|                           |  |
|---------------------------|--|
| Jam duās hōrās scribo,    | <i>I have been writing now two hours.</i>    |
| Jam duas horas scribis,   | <i>You have been writing now two hours.</i>  |
| Jam duas horas scribit,   | <i>He has been writing now two hours.</i>    |
| Jam duas horas scribimus, | <i>We have been writing now two hours.</i>   |
| Jam duas horas scribitis, | <i>You have been writing now two hours.</i>  |
| Jam duas horas scribunt,  | <i>They have been writing now two hours.</i> |

#### 580. *Past-Imperfect, scribēba.*

As a past-imperfect, *was* ———ing :

|                              |   |
|------------------------------|---|
| Scribēbam cum puēr intrāvīt, | <i>I was writing when the boy came in.</i>    |
| Scribēbās cum puer intravit, | <i>You were writing when the boy came in.</i> |
| Scribēbāt cum puer intravit, | <i>He was writing when the boy came in.</i>   |

|                                |  |
|--------------------------------|--|
| Scribēbāmūs cum puer intravit, | <i>We were writing when the boy came in.</i>   |
| Scribēbātīs cum puer intravit, | <i>You were writing when the boy came in.</i>  |
| Scribēbant cum puer intravit,  | <i>They were writing when the boy came in.</i> |

581. ——— as a past tense of custom, *used to* ——— :

|                          |   |
|--------------------------|---|
| Ego cālāmō scribebam,    | <i>I used* to write with a reed.</i>            |
| Tū plūmā scribebas,      | <i>You used to write with a pen.</i>            |
| Illē stīlō scribebat,    | <i>He (yonder) used to write with a stile.</i>  |
| Nōs cālāmīs scribebamus, | <i>We used to write with reeds.</i>             |
| Vōs plūmīs scribebatis,  | <i>You used to write with pens.</i>             |
| Illī stīlīs scribebant,  | <i>They (yonder) used to write with stiles.</i> |

\* Or I wrote, &c.

582. — as a past tense, including time preceding, *had been* —ing :

|                             |  |
|-----------------------------|--|
| Jam trīs hōrās scribebam,   | <i>I had been then writing three hours.</i>    |
| Jam tris horas scribebas,   | <i>You had been then writing three hours.</i>  |
| Jam tris horas scribebat,   | <i>He had been then writing three hours.</i>   |
| Jam tris horas scribebamus, | <i>We had been then writing three hours.</i>   |
| Jam tris horas scribebatis, | <i>You had been then writing three hours.</i>  |
| Jam tris horas scribebant,  | <i>They had been then writing three hours.</i> |

583. *Future Tense*, scriba or scribe.

Translated by *shall, will* :

|                      |  |
|----------------------|--|
| Crās mănē scribam,   | <i>I shall write tomorrow morning.</i>   |
| Cras mane scribes,   | <i>You will write tomorrow morning.</i>  |
| Cras mane scribet,   | <i>He will write tomorrow morning.</i>   |
| Cras mane scribemus, | <i>We shall write tomorrow morning.</i>  |
| Cras mane scribetis, | <i>You will write tomorrow morning.</i>  |
| Cras mane scribent,  | <i>They will write tomorrow morning.</i> |

*Present-Perfect Tense*, scripsis.

584. As a present perfect, *have* —en\* :

|                                 |  |
|---------------------------------|--|
| Quattuōr ēpistōlās scripsī,     | <i>I have written four letters.</i>    |
| Quattuor epistolas scripsistī,  | <i>You have written four letters.</i>  |
| Quattuor epistolas scripsit,    | <i>He has written four letters.</i>    |
| Quattuor epistolas scripsimūs,  | <i>We have written four letters.</i>   |
| Quattuor epistolas scripsistis, | <i>You have written four letters.</i>  |
| Quattuor epistolas scripsērunt, | <i>They have written four letters.</i> |

585. — as an aorist, translated by the English past :

|                                   |  |
|-----------------------------------|--|
| Hērī ād-nēgōtiātōrem scripsi,     | <i>I wrote yesterday to the merchant.</i>    |
| Heri ad negotiatorem scripsisti,  | <i>You wrote yesterday to the merchant.</i>  |
| Heri ad negotiatorem scripsit,    | <i>He wrote yesterday to the merchant.</i>   |
| Heri ad negotiatorem scripsimus,  | <i>We wrote yesterday to the merchant.</i>   |
| Heri ad negotiatorem scripsistis, | <i>You wrote yesterday to the merchant.</i>  |
| Heri ad negotiatorem scripserunt, | <i>They wrote yesterday to the merchant.</i> |

\* That is, the perfect participle of the English verb.

586. — as an aorist, translated by *did* :

|                        |                            |
|------------------------|----------------------------|
| Ego vero scripsi,      | <i>Yes I did write.</i>    |
| Tu vero scripsisti,    | <i>Yes you did write.</i>  |
| Ille vero scripsit,    | <i>Yes he did write.</i>   |
| Nos vero scripsimus,   | <i>Yes we did write.</i>   |
| Vos vero scripsistis,  | <i>Yes you did write.</i>  |
| Illi vero scripserunt, | <i>Yes they did write.</i> |

587. — as a present perfect, translated by an English present :

|  |  |
|--|--|
| Ego si scripsi, Caesar rescribit ;     | <i>If I write, Caesar writes again.</i>    |
| Tu si scripsisti, Caesar rescribit ;   | <i>If you write, Caesar writes again.</i>  |
| Is si scripsit, Caesar rescribit ;     | <i>If he writes, Caesar writes again.</i>  |
| Nos si scripsimus, Caesar rescribit ;  | <i>If we write, Caesar writes again.</i>   |
| Vos si scripsistis, Caesar rescribit ; | <i>If you write, Caesar writes again.</i>  |
| Hi si scripserunt, Caesar rescribit ;  | <i>If they write, Caesar writes again.</i> |

588. *Past-Perfect*, scripseram.

Translated by *had* —en :

|                              |   |
|------------------------------|---|
| Antē id tempus scripsēram,   | <i>I had written before that time.</i>    |
| Ante id tempus scripsērās,   | <i>You had written before that time.</i>  |
| Ante id tempus scripsērāt,   | <i>He had written before that time.</i>   |
| Ante id tempus scripsērāmūs, | <i>We had written before that time.</i>   |
| Ante id tempus scripsērātis, | <i>You had written before that time.</i>  |
| Ante id tempus scripsērānt,  | <i>They had written before that time.</i> |

589. — translated by an English past :

|   |  |
|---|--|
| Ego si scripseram, Caesar rescribēbāt ;   | <i>If I* wrote, Caesar wrote again.</i>    |
| Tu si scripseras, Caesar rescribebat ;    | <i>If you* wrote, Caesar wrote again.</i>  |
| Is si scripserat, Caesar rescribebat ;    | <i>If he* wrote, Caesar wrote again.</i>   |
| Nos si scripseramus, Caesar rescribebat ; | <i>If we* wrote, Caesar wrote again.</i>   |
| Vos si scripseratis, Caesar rescribebat ; | <i>If you* wrote, Caesar wrote again.</i>  |
| Hi si scripserant, Caesar rescribebat ;   | <i>If they* wrote, Caesar wrote again.</i> |

\* Pronounce these pronouns emphatically.

590. *Future-Perfect, scripsēr.*

Translated by *shall have* — *en*; *will have* — *en*:

|                                  |   |
|----------------------------------|---|
| <i>Antē noctem scripsēro,</i>    | <i>I shall have written before night.</i>   |
| <i>Ante noctem scripsērī s,</i>  | <i>You will have written before night.</i>  |
| <i>Ante noctem scripsērīt,</i>   | <i>He will have written before night.</i>   |
| <i>Ante noctem scripsērīmūs,</i> | <i>We shall have written before night.</i>  |
| <i>Ante noctem scripsērītis,</i> | <i>You will have written before night.</i>  |
| <i>Ante noctem scripsērint,</i>  | <i>They will have written before night.</i> |

## 591. — translated by an English present:

|   |   |
|---|---|
| <i>Ego si scripsero, Caesar rescribēt;</i>    | <i>If I write, Cæsar will write again.</i>    |
| <i>Tu si scripseris, Caesar rescribet;</i>    | <i>If you write, Cæsar will write again.</i>  |
| <i>Is si scripserit, Caesar rescribet;</i>    | <i>If he writes, Cæsar will write again.</i>  |
| <i>Nos si scripserimus, Caesar rescribet;</i> | <i>If we write, Cæsar will write again.</i>   |
| <i>Vos si scripseritis, Caesar rescribet;</i> | <i>If you write, Cæsar will write again.</i>  |
| <i>Hi si scripserint, Caesar rescribet;</i>   | <i>If they write, Cæsar will write again.</i> |

592. *Jussive Mood.*

Translated by the simple verb:

|                                    |                              |
|------------------------------------|------------------------------|
| <i>Scribē ad patrem tuom,</i>      | <i>Write to your father.</i> |
| <i>Scribītē ad patrem vostrum,</i> | <i>Write to your father.</i> |

593. *Imperative Mood, with suffix to.*

Translated by *shall, must, let*:

|                                    |                                     |
|------------------------------------|-------------------------------------|
| <i>Scribīto, Thou shalt write.</i> | <i>Scribītōtē, Ye shall write.</i>  |
| <i>Scribīto, He shall write.</i>   | <i>Scribunto, They shall write.</i> |

594. *Subjunctive Mood.*

*Present Tense, scriba.*

As a present imperfect, *am* — *ing*:

|                             |   |
|-----------------------------|---|
| <i>Nescio quid scribam,</i> | <i>I know not what I am writing.</i>    |
| <i>Nescio quid scribās,</i> | <i>I know not what you are writing.</i> |
| <i>Nescio quid scribāt,</i> | <i>I know not what he is writing.</i>   |

|                        |  |
|------------------------|--|
| Nescio quid scribāmŭs, | <i>I know not what we are writing.</i>   |
| Nescio quid scribātis, | <i>I know not what you are writing.</i>  |
| Nescio quid scribant,  | <i>I know not what they are writing.</i> |

595. — translated by an indicative present :

|                                      |  |
|--------------------------------------|--|
| Indē fit ut nil de hac rē scribam,   | <i>Hence it happens that I write nothing on this subject.</i>    |
| Inde fit ut nil de hac re scribas,   | <i>Hence it happens that you write nothing on this subject.</i>  |
| Inde fit ut nil de hac re scribat,   | <i>Hence it happens that he writes nothing on this subject.</i>  |
| Inde fit ut nil de hac re scribamus, | <i>Hence it happens that we write nothing on this subject.</i>   |
| Inde fit ut nil de hac re scribatis, | <i>Hence it happens that you write nothing on this subject.</i>  |
| Inde fit ut nil de hac re scribant,  | <i>Hence it happens that they write nothing on this subject.</i> |

596. — translated by *do* :

|                               |  |
|-------------------------------|--|
| Ut scribam, nōn est sātis ;   | <i>Even granting that I do write, it is not enough.</i>    |
| Ut scribas, non est satis ;   | <i>Even granting that you do write, it is not enough.</i>  |
| Ut scribat, non est satis ;   | <i>Even granting that he does write, it is not enough.</i> |
| Ut scribamus, non est satis ; | <i>Even granting that we do write, it is not enough.</i>   |
| Ut scribatis, non est satis ; | <i>Even granting that you do write, it is not enough.</i>  |
| Ut scribant, non est satis ;  | <i>Even granting that they do write, it is not enough.</i> |

597. — translated by *should, would* :

|                              |  |
|------------------------------|--|
| Si pinnā mīhi sit, scribam ; | <i>If there were a pen for me, I would write.</i>    |
| Si pinna tibi sit, scribas ; | <i>If there were a pen for you, you would write.</i> |
| Si pinna eī sit, scribat ;   | <i>If there were a pen for him, he would write.</i>  |

Si pinnae nōbīs sint, scribamus; *If there were pens for us, we would write.*

Si pinnae vōbīs sint, scribatis; *If there were pens for you, you would write.*

Si pinnae hīs sint, scribant; *If there were pens for them, they would write.*

598. — translated by *were* — *ing* :

Sēdeo hīc, tanquam scribam; *I sit here, as if I were writing.*

Sēdes istic, tanquam scribas; *You sit there, as if you were writing.*

Sēdēt illic, tanquam scribat; *He sits yonder, as if he were writing.*

Sēdēmūs hīc, tanquam scribamus; *We sit here, as if we were writing.*

Sēdētīs istic, tanquam scribatis; *You sit there, as if you were writing.*

Sēdent illic, tanquam scribant; *They sit yonder, as if they were writing.*

599. — translated by *may* :

Pinna datur, quā\* scribam; *The pen is given, that I may write with\* it.*

Pinna datur, qua scribas; *The pen is given, that you may write with it.*

Pinna datur, qua scribat; *The pen is given, that he may write with it.*

Pinna datur, qua scribamus; *The pen is given, that we may write with it.*

Pinna datur, qua scribatis; *The pen is given, that you may write with it.*

Pinna datur, qua scribant; *The pen is given, that they may write with it.*

\* 599. — translated by *must* or *shall* :

Lex est ut scribam, *There is a law that I must write.*

Lex est ut scribas, *There is a law that you must write.*

Lex est ut scribat, *There is a law that he must write.*

Lex est ut scribamus, *There is a law that we must write.*

Lex est ut scribatis, *There is a law that you must write.*

Lex est ut scribant, *There is a law that they must write.*

\* Literally, *with which*.



600. — translated by *to* :

|                          |                                     |
|--------------------------|-------------------------------------|
| Nescio quid scribam,     | <i>I know not what to write.</i>    |
| Nescis quid scribas,     | <i>You know not what to write.</i>  |
| Nescit quid scribat,     | <i>He knows not what to write.</i>  |
| Nescimus quid scribamus, | <i>We know not what to write.</i>   |
| Nescitis quid scribatis, | <i>You know not what to write.</i>  |
| Nesciunt quid scribant,  | <i>They know not what to write.</i> |

601. — translated by *shall, will* :

|                          |   |
|--------------------------|---|
| Puer timet nē scribam,   | <i>The boy is afraid I shall write.</i>   |
| Puer timet ne scribas,   | <i>The boy is afraid you will write.</i>  |
| Puer timet ne scribat,   | <i>The boy is afraid he will write.</i>   |
| Puer timet ne scribamus, | <i>The boy is afraid we shall write.</i>  |
| Puer timet ne scribatis, | <i>The boy is afraid you will write.</i>  |
| Puer timet ne scribant,  | <i>The boy is afraid they will write.</i> |

602. — translated by *from* — *ing* .

|                           |   |
|---------------------------|---|
| H ōc impedit nē scribam,  | <i>This prevents me from writing.</i>   |
| Hoc impedit ne scribas,   | <i>This prevents you from writing.</i>  |
| Hoc impedit ne scribat,   | <i>This prevents him from writing.</i>  |
| Hoc impedit ne scribamus, | <i>This prevents us from writing.</i>   |
| Hoc impedit ne scribatis, | <i>This prevents you from writing.</i>  |
| Hoc impedit ne scribant,  | <i>This prevents them from writing.</i> |

## \*602. — translated by English infinitive :

|               |                       |                 |                        |
|---------------|-----------------------|-----------------|------------------------|
| Sinē scribam, | <i>Let me write.</i>  | Sine scribamus, | <i>Let us write.</i>   |
| Sine scribat, | <i>Let him write.</i> | Sine scribant,  | <i>Let them write.</i> |

## †602. — translated as a jussive mood :

|             |                           |               |                            |
|-------------|---------------------------|---------------|----------------------------|
| Ne scribam, | <i>Let me not write.</i>  | Ne scribamus, | <i>Let us not write.</i>   |
| Ne scribas, | <i>Do not write.</i>      | Ne scribatis, | <i>Do not write.</i>       |
| Ne scribat, | <i>Let him not write.</i> | Ne scribant,  | <i>Let them not write.</i> |

603. *Past Tense, scribēre.*

As a past-imperfect, translated by *was* — *ing* :

|                           |  |
|---------------------------|--|
| Nesciēbam quid scribērem, | <i>I knew not what I was writing.</i>    |
| Nesciēbam quid scribēres, | <i>I knew not what you were writing.</i> |
| Nesciēbam quid scribēret, | <i>I knew not what he was writing.</i>   |

Nesciebam quid scribēremūs, *I knew not what we were writing.*  
 Nesciebam quid scribērētis, *I knew not what you were writing.*  
 Nesciebam quid scribērent, *I knew not what they were writing.*

604. — translated by an English past :

Indē factum est ut nil de hac rē scribērem, *Hence it happened that I wrote nothing on this subject.*  
 Inde factum est ut nil de hac re scriberes, *Hence it happened that you wrote nothing on this subject.*  
 Inde factum est ut nil de hac re scriberet, *Hence it happened that he wrote nothing on this subject.*  
 Inde factum est ut nil de hac re scriberemus, *Hence it happened that we wrote nothing on this subject.*  
 Inde factum est ut nil de hac re scriberetis, *Hence it happened that you wrote nothing on this subject.*  
 Inde factum est ut nil de hac re scriberent, *Hence it happened that they wrote nothing on this subject.*

605. — translated by *should* or *would* have — *en* :

Si pinnā mīhi esset, scriberem ; *If there had been a pen for me, I should have written.*  
 Si pinna tibi esset, scriberes ; *If there had been a pen for you, you would have written.*  
 Si pinna ei esset, scriberet ; *If there had been a pen for him, he would have written.*  
 Si pinnae nōbis essent, scriberemus ; *If there had been pens for us, we should have written.*  
 Si pinnae vōbis essent, scriberetis ; *If there had been pens for you, you would have written.*  
 Si pinnae his essent, scriberent ; *If there had been pens for them, they would have written.*

606. — translated by *had been* — *ing* :

Sēdēbam hīc, tanquam scriberem ; *I was sitting here, as if I had been writing.*  
 Sēdēbās istīc, tanquam scriberes ; *You were sitting there, as if you had been writing.*  
 Sēdēbāt illic, tanquam scriberet ; *He was sitting yonder, as if he had been writing.*

|  |   |
|--|---|
| Sēdēbāmūs hic, tanquam scriberemus ;   | <i>We were sitting here, as if we had been writing.</i>       |
| Sēdēbātīs istic, tanquam scriberetis ; | <i>You were sitting there, as if you had been writing.</i>    |
| Sēdēbant illic, tanquam scriberent ;   | <i>They were sitting yonder, as if they had been writing.</i> |

607. ——— translated by *might* ——— :

|                                 |   |
|---------------------------------|---|
| Pinna dāta est quā* scriberem,  | <i>The pen was given me that I might† write with it*.</i> |
| Pinna data est qua scriberes,   | <i>The pen was given that you might write with it.</i>    |
| Pinna data est qua scriberet,   | <i>The pen was given that he might write with it.</i>     |
| Pinna data est qua scriberemus, | <i>The pen was given that we might write with it.</i>     |
| Pinna data est qua scriberetis, | <i>The pen was given that you might write with it.</i>    |
| Pinna data est qua scriberent,  | <i>The pen was given that they might write with it.</i>   |

608. ——— translated by *must* or *should* ——— :

|                          |  |
|--------------------------|--|
| Lex ērāt ut scriberem,   | <i>There was a law that I must write.</i>    |
| Lex erat ut scriberes,   | <i>There was a law that you must write.</i>  |
| Lex erat ut scriberet,   | <i>There was a law that he must write.</i>   |
| Lex erat ut scriberemus, | <i>There was a law that we must write.</i>   |
| Lex erat ut scriberetis, | <i>There was a law that you must write.</i>  |
| Lex erat ut scriberent,  | <i>There was a law that they must write.</i> |

609. ——— translated by *to* ——— :

|                               |                                     |
|-------------------------------|-------------------------------------|
| Nesciēbam quid scriberem,     | <i>I knew not what to write.</i>    |
| Nesciebas quid scriberes,     | <i>You knew not what to write.</i>  |
| Nesciebat quid scriberet,     | <i>He knew not what to write.</i>   |
| Nesciebamus quid scriberemus, | <i>We knew not what to write.</i>   |
| Nesciebatis quid scriberetis, | <i>You knew not what to write.</i>  |
| Nesciebant quid scriberent,   | <i>They knew not what to write.</i> |

\* Literally, *with which*.

† Or, *to write with*.

610. — translated by *should* or *would* :

|                              |   |
|------------------------------|---|
| Puer tīmēbat nē scriberem,   | <i>The boy was afraid I should write.</i>   |
| Puer timebat nē scriberes,   | <i>The boy was afraid you would write.</i>  |
| Puer timebat nē scriberet,   | <i>The boy was afraid he would write.</i>   |
| Puer timebat nē scriberemus, | <i>The boy was afraid we should write.</i>  |
| Puer timebat nē scriberetis, | <i>The boy was afraid you would write.</i>  |
| Puer timebat nē scriberent,  | <i>The boy was afraid they would write.</i> |

611. — translated by *from* —ing :

|                                |  |
|--------------------------------|--|
| Hōc impēdiēbat nē scriberem,   | <i>This prevented me from writing.</i>   |
| Hoc impediēbat nē scriberes,   | <i>This prevented you from writing.</i>  |
| Hoc impediēbat nē scriberet,   | <i>This prevented him from writing.</i>  |
| Hoc impediēbat nē scriberemus, | <i>This prevented us from writing.</i>   |
| Hoc impediēbat nē scriberetis, | <i>This prevented you from writing.</i>  |
| Hoc impediēbat nē scriberent,  | <i>This prevented them from writing.</i> |

612. — translated as a past order\* :

|                 |                                  |
|-----------------|----------------------------------|
| Nē scriberem,   | <i>(He bade) me not write.</i>   |
| Nē scriberes,   | <i>(He bade) you not write.</i>  |
| Nē scriberet,   | <i>(He bade) him not write.</i>  |
| Nē scriberemus, | <i>(He bade) us not write.</i>   |
| Nē scriberetis, | <i>(He bade) you not write.</i>  |
| Nē scriberent,  | <i>(He bade) them not write.</i> |

613. *Present-Perfect*, scripsēri.

As a present-perfect, *have* —en :

|                              |  |
|------------------------------|--|
| Nescio quid scripsērim,      | <i>I know not what I have written.</i>       |
| Nescis quid scripsēri's,     | <i>You know not what you have written.</i>   |
| Nescit quid scripsērit,      | <i>He knows not what he has written.</i>     |
| Nescimus quid scripsēri mūs, | <i>We know not what we have written.</i>     |
| Nescitis quid scripsēri tūs, | <i>You know not what you have written.</i>   |
| Nesciunt quid scripsērint,   | <i>They know not what they have written.</i> |

614. — as an aorist :

|                              |   |
|------------------------------|---|
| Nescio quid hēri scripserim, | <i>I know not what I wrote yesterday.</i>     |
| Nescis quid heri scripseris, | <i>You know not what you wrote yesterday.</i> |
| Nescit quid heri scripserit, | <i>He knows not what he wrote yesterday.</i>  |

\* In the 'oratio obliqua.' See Syntax.

Nescimus quid heri scripserimus, *We know not what we wrote yesterday.*

Nescitis quid heri scripseritis, *You know not what you wrote yesterday.*

Nesciunt quid heri scripserint, *They know not what they wrote yesterday.*

615. — translated by *may have* — *en* :

Forsitan nimium scripserim, *Perhaps I may have written too much.*

Forsitan nimium scripseris, *Perhaps you may have written too much.*

Forsitan nimium scripserit, *Perhaps he may have written too much.*

Forsitan nimium scripserimus, *Perhaps we may have written too much.*

Forsitan nimium scripseritis, *Perhaps you may have written too much.*

Forsitan nimium scripserint, *Perhaps they may have written too much.*

616. — used as a future-perfect after a present, translated by an English present :

Caesar pollicetur sē, si scripserim, *Cæsar promises that if I write, he will write again.*

Caesar pollicetur se, si scripseris, *Cæsar promises that if you write, he will write again.*

Caesar pollicetur se, si scripserit, *Cæsar promises that if he writes, he (Cæsar) will write again.*

Caesar pollicetur se, si scripserimus, *Cæsar promises that if we write, he will write again.*

Caesar pollicetur se, si scripseritis, *Cæsar promises that if you write, he will write again.*

Caesar pollicetur se, si scripserint, *Cæsar promises that if they write, he will write again.*

617. — translated by *were to* —, or English past tense :

Si\* scripserim ad eum, redēat; *If I were to write† to him, he would return.*

Si scripseris ad eum, redeat; *If you were to write to him, he would return.*

Si scripserit ad eum, redeat; *If he were to write to him, he would return.*

\* This *sī* might be omitted. Thus in the English too, we might drop the *if*, and say, *were I to write to him, &c.*

† Or, *if I wrote, &c.*

Si scripserimus ad eum, redeat ; *If we were to write to him, he would return.*

Si scripseritis ad eum, redeat ; *If you were to write to him, he would return.*

Si scripserint ad eum, redeat ; *If they were to write to him, he would return.*

618. — translated by *should, would* :

|                       |                                  |
|-----------------------|----------------------------------|
| Frustrā scripserim,   | <i>I should write in vain.</i>   |
| Frustra scripseris,   | <i>You would write in vain.</i>  |
| Frustra scripserit,   | <i>He would write in vain.</i>   |
| Frustra scripserimus, | <i>We should write in vain.</i>  |
| Frustra scripseritis, | <i>You would write in vain.</i>  |
| Frustra scripserint,  | <i>They would write in vain.</i> |

619. — translated by *had* — *en* :

|  |  |
|--|--|
| Sēdeo hīc, tanquam ēpistolam perscripserim* ;      | <i>I sit here, as if I had written the whole letter.</i>         |
| Sēdēs istīc, tanquam epistolam perscripseris ;     | <i>You sit there, as if you had written the whole letter.</i>    |
| Sēdēt illic, tanquam epistolam perscripserit ;     | <i>He sits yonder, as if he had written the whole letter.</i>    |
| Sēdēmūs hīc, tanquam epistolam perscripserimus ;   | <i>We sit here, as if we had written the whole letter.</i>       |
| Sēdētīs istīc, tanquam epistolam perscripseritis ; | <i>You sit there, as if you had written the whole letter.</i>    |
| Sēdent illic, tanquam epistolam perscripserint ;   | <i>They sit yonder, as if they had written the whole letter.</i> |

620. — translated as the jussive mood :

|                          |                                   |
|--------------------------|-----------------------------------|
| Id nunquam scripserim    | <i>Let me never write that.</i>   |
| Id nunquam scripseris,   | <i>Never write that.</i>          |
| Id nunquam scripserit,   | <i>Let him never write that.</i>  |
| Id nunquam scripserimus, | <i>Let us never write that.</i>   |
| Id nunquam scripseritis, | <i>Never write that.</i>          |
| Id nunquam scripserint,  | <i>Let them never write that.</i> |

\* *Per-scrib* literally signifies *write through, write to the end.*

621. *Past-Perfect, scripsissē.*

As a past-perfect, translated by *had* — *en* :

**Quaesitum est, ūtrum scripsissem ;** *The question was asked, whether I had written.*

**Quaesitum est, utrum scripsissēs ;** *The question was asked, whether you had written.*

**Quaesitum est, utrum scripsissēt ;** *The question was asked, whether he had written.*

**Quaesitum est, utrum scripsissēmūs ;** *The question was asked, whether we had written.*

**Quaesitum est, utrum scripsissētis ;** *The question was asked, whether you had written.*

**Quaesitum est, utrum scripsissent ;** *The question was asked, whether they had written.*

622. — as a future-perfect after a past, translated by an English past :

**Caesar pollicēbatūr sē, si scripsissem, rescriptūrum ;** *Cæsar promised that if I wrote, he would write again.*

**Caesar pollicebatur se, si scripsisses, rescripturum ;** *Cæsar promised that if you wrote, he would write again.*

**Caesar pollicebatur se, si scripsisset, rescripturum ;** *Cæsar promised that if he wrote, he (Cæsar) would write again.*

**Caesar pollicebatur se, si scripsissemus, rescripturum ;** *Cæsar promised that if we wrote, he would write again.*

**Caesar pollicebatur se, si scripsissetis, rescripturum ;** *Cæsar promised that if you wrote, he would write again.*

**Caesar pollicebatur se, si scripsissent, rescripturum ;** *Cæsar promised that if they wrote, he would write again.*

623. — translated by *had* — *en* :

**Etiamsi scripsissem, frustra essēt ;** *Even if I had written, it would have been in vain.*

**Etiamsi scripsisses, frustra esset ;** *Even if you had written, it would have been in vain.*

**Etiamsi scripsisset, frustra esset ;** *Even if he had written, it would have been in vain.*

Etiam si scripsissemus, frustra esset; *Even if we had written, it would have been in vain.*

Etiam si scripsissetis, frustra esset; *Even if you had written, it would have been in vain.*

Etiam si scripsissent, frustra esset; *Even if they had written, it would have been in vain.*

624. — translated by *should have, would have* :

Tum\* quōquē scripsissem, *Even in that case\* I should have written.*

Tum quoque scripsisses, *Even in that case you would have written.*

Tum quoque scripsisset, *Even in that case he would have written.*

Tum quoque scripsissemus, *Even in that case we should have written.*

Tum quoque scripsissetis, *Even in that case you would have written.*

Tum quoque scripsissent, *Even in that case they would have written.*

625. INFINITIVE IMPERFECT, scribēre.

Translated by an English infinitive :

Dēbeō scribēre, *I ought to write.*

Nēqueō scribere, *I cannot write.*

626. — translated as an English indicative :

Scio eum scribere, *I know that he is writing.*

Sciēbam eum scribere, *I knew that he was writing.*

627. — translated by an English perfect infinitive :

Dēbēbam scribere, *I ought to have written.*

628. INFINITIVE PERFECT, scripsissē.

Translated by an English perfect infinitive :

Scripsisse dicitur, *He is said to have written.*

629. — translated by an English indicative :

Scio eum scripsissē, *I know that he has written.*

Scio eum hēri scripsisse, *I know that he wrote yesterday.*

Sciēbam eum scripsisse, *I knew that he had written.*

630. — translated by *the having* — en :

Scripsisse exitiō ei fuit, *The having written was fatal to him.*

\* Literally *then*.



## 631. PARTICIPLE IMPERFECT, scribenti or scribent.

Translated by *—ing* :

Senex epistolam scribens decideret,     *The old man, while writing a letter, fell down.*

## 632. PARTICIPLE FUTURE, scripturo.

Translated by *about to —, intending to —* :

Ad ipsum heri scripturus, haec     *Intending to write to himself to-morrow, I pass over these things now.*  
nunc omitto ;

## 633. ——— translated as an intention not fulfilled :

Habebam ei gratias, scripturus\*     *I felt grateful to him, and should have written too, if I had not been ill.*  
quoque, nisi aegrotarem ;

## 634. GERUND, scribendo.

Translated by *—ing* :

N. Mihi est scribendum epistolae,     *To me belongs the writing the letters.*  
Ac. Deligitur ad scribendum epistolae,     *He is selected for writing the letters.*  
G. Veni epistolas scribendi causa,     *I came for the sake of writing the letters.*  
D. Aptus est scribendo epistolas,     *He is fit for writing letters.*  
Ab. Scribendo epistolas occupatus est,     *He is engaged in writing letters.*

## 635. SUPINE, scriptu.

Translated as an English infinitive :

Ac. Eo illuc scriptum,     *I am going yonder to write.*  
Ab. Serricae litterae difficiles sunt     *The Chinese letters are difficult to write.*  
scriptu,

\* See the conjugation of the verb fu with the participle in turo.

### 636. CONJUGATION OF A REFLECTIVE VERB, WITH THE ENGLISH TRANSLATION.

*Arma (r.), arm oneself.*

*Principal parts, armāri, arma, armāto.*

#### 637. INDICATIVE MOOD.

*Present Tense, am arming myself, arm myself, &c.*

|                    |                                    |
|--------------------|------------------------------------|
| Armör,             | <i>I am arming myself.</i>         |
| Armāris or armārē, | <i>You are arming yourself.</i>    |
| Armātūr,           | <i>He is arming himself.</i>       |
| Armāmūr,           | <i>We are arming ourselves.</i>    |
| Armāmīnī,          | <i>You are arming yourselves.</i>  |
| Armantūr,          | <i>They are arming themselves.</i> |

*638. Past-Imperfect, was arming myself, &c.*

|                        |                                     |
|------------------------|-------------------------------------|
| Armābār,               | <i>I was arming myself.</i>         |
| Armābāris or armābārē, | <i>You were arming yourself.</i>    |
| Armābātūr,             | <i>He was arming himself.</i>       |
| Armābāmūr,             | <i>We were arming ourselves.</i>    |
| Armābāmīnī,            | <i>You were arming yourselves.</i>  |
| Armābantūr,            | <i>They were arming themselves.</i> |

*639. Future, shall or will arm myself, &c.*

|                        |                                  |
|------------------------|----------------------------------|
| Armābōr,               | <i>I shall arm myself.</i>       |
| Armābōris or armābōrē, | <i>You will arm yourself.</i>    |
| Armābītūr,             | <i>He will arm himself.</i>      |
| Armābīmūr,             | <i>We shall arm ourselves.</i>   |
| Armābīmīnī,            | <i>You will arm yourselves.</i>  |
| Armābuntūr,            | <i>They will arm themselves.</i> |

**640. Present-Perfect, have armed myself, &c. (or Aorist, armed myself).**

|                |                                 |
|----------------|---------------------------------|
| Armātus * sum, | <i>I have armed myself.</i>     |
| Armātūs * es,  | <i>You have armed yourself.</i> |
| Armātūs * est, | <i>He has armed himself.</i>    |

\* Armātā if the nominative be feminine, armātum if it be neuter.

|                |                                    |
|----------------|------------------------------------|
| Armāti* sūmūs, | <i>We have armed ourselves.</i>    |
| Armāti* estīs, | <i>You have armed yourselves.</i>  |
| Armāti* sunt,  | <i>They have armed themselves.</i> |

641. *Past-Perfect*, had armed myself, &c.

|                 |                                   |
|-----------------|-----------------------------------|
| Armātūs ēram †, | <i>I had armed myself.</i>        |
| Armātūs ērās,   | <i>You had armed yourself.</i>    |
| Armātūs ērāt,   | <i>He had armed himself.</i>      |
| Armāti ērāmūs,  | <i>We had armed ourselves.</i>    |
| Armāti ērātīs,  | <i>You had armed yourselves.</i>  |
| Armāti ērant,   | <i>They had armed themselves.</i> |

642. *Future-Perfect*, shall have armed myself, &c.

|                |   |
|----------------|---|
| Armātūs ēro ‡, | <i>I shall have armed myself.</i>       |
| Armātūs ērīs,  | <i>You will have armed yourself.</i>    |
| Armātūs ērīt,  | <i>He will have armed himself.</i>      |
| Armāti ērimūs, | <i>We shall have armed ourselves.</i>   |
| Armāti ērītīs, | <i>You will have armed yourselves.</i>  |
| Armāti ērunt,  | <i>They will have armed themselves.</i> |

## 643. JUSSIVE MOOD.

Armāre, *Arm yourself.* | Armāminī, *Arm yourselves.*

## 644. IMPERATIVE MOOD.

|            |                                  |
|------------|----------------------------------|
| Armātōr,   | <i>You must arm yourself.</i>    |
| Armātōr,   | <i>He must arm himself.</i>      |
| Armāmīnōr, | <i>You must arm yourselves.</i>  |
| Armantōr,  | <i>They must arm themselves.</i> |

## 645. SUBJUNCTIVE MOOD.

*Present.*—(See the several translations of scriba-m.)

|                            |  |
|----------------------------|--|
| Consul imperāt ūt armēr,   | <i>The consul commands me to arm myself.</i>   |
| Consul imperat ut armērīs  | <i>The consul commands you to arm your-</i>    |
| or armērē,                 | <i>self.</i>                                   |
| Consul imperat ut armētūr, | <i>The consul commands him to arm himself.</i> |

\* Armatae if the nominative be feminine, armātā if it be neuter.

† Or fuēram, &c.

‡ Or fuēro, &c.

Consul imperat ut armēmūr, *The consul commands us to arm ourselves.*

Consul imperat ut armēmīnī, *The consul commands you to arm yourselves.*

Consul imperat ut armentūr, *The consul commands them to arm themselves.*

646. *Past.* (See the several translations of scribere-m.)

Consul impērāvīt ut armārēr, *The consul commanded me to arm myself.*

Consul imperavit ut armārērīs, *The consul commanded you to arm yourself.*  
or armārērē,

Consul imperavit ut armārētūr, *The consul commanded him to arm himself.*

Consul imperavit ut armārēmūr, *The consul commanded us to arm ourselves.*

Consul imperavit ut armārēmīnī, *The consul commanded you to arm yourselves.*

Consul imperavit ut armārentūr, *The consul commanded them to arm themselves.*

647. *Present-Perfect.* (See the several translations of scripseri-m.)

Nescio quāre armātus sim, *I know not why I have armed myself.*

Nescio quare armātus sis, *I know not why you have armed yourself.*

Nescio quare armātus sīt, *I know not why he has armed himself.*

Nescio quare armāti simūs, *I know not why we have armed ourselves.*

Nescio quare armāti sītīs, *I know not why you have armed yourselves.*

Nescio quare armāti sint, *I know not why they have armed themselves.*

648. *Past-Perfect.* (See the several translations of scripsisse-m.)

Nesciēbam quare armātūs essem, *I knew not why I had armed myself.*

Nesciebam quare armātūs essēs, *I knew not why you had armed yourself.*

Nesciebam quare armātūs essēt, *I knew not why he had armed himself.*

Nesciebam quare armāti essēmūs, *I knew not why we had armed ourselves.*

Nesciebam quare armāti essētīs, *I knew not why you had armed yourselves.*

Nesciebam quare armāti essent, *I knew not why they had armed themselves.*

#### 649. INFINITIVE IMPERFECT.

Dēbeo armārī, *I ought to arm myself.*  
 Scio eum armari, *I know that he is arming himself.*  
 Sciēbam eum armari, *I knew that he was arming himself.*  
 Armari signum belli est, *To arm oneself is a sign of war.*  
 Dēbēbam armari, *I ought to have armed myself.*

#### 650. INFINITIVE PERFECT.

Scio eum armātum essē, *I know that he has armed himself.*  
 Sciebam eum armatum esse, *I knew that he had armed himself.*

#### 651. PARTICIPLE IMPERFECT.

N. armans, *(While) arming myself\*.*

#### 652. PARTICIPLE PERFECT.

N. masc. armātūs, *Having armed myself\*.*

#### 653. PARTICIPLE FUTUR.

N. masc. armātūrūs, *About to arm myself\*.*

#### 654. GERUND.

N. armandum, *Arming oneself.*

### CONJUGATION OF A PASSIVE VERB, WITH THE ENGLISH TRANSLATION.

Prēm, *press.*

#### INDICATIVE MOOD.

655. Pres. Prēmō†, *I am pressed*; prēmēris, *you are pressed*; prēmītūr, *he is pressed*. Prēmimūr, *we are pressed*; prēmimīni, *you are pressed*; prēmuntūr, *they are pressed*.

\* Or *thyself, himself, &c.*, as the case may be.

† With many verbs this translation would not give the meaning, and indeed the English passive is defective in the imperfect tenses. Thus

656. Past. *Prēmēbār\**, *I was pressed*; *prēmēbārīs*, *you were pressed*; *prēmēbātūr*, *he was pressed*. *Prēmēbāmūr*, *we were pressed*; *prēmēbāmīnī*, *you were pressed*; *prēmēbantūr*, *they were pressed*.

657. Future. *Prēmār*, *I shall be pressed*; *prēmēris*, *you will be pressed*; *prēmētūr*, *he will be pressed*. *Prēmēmūr*, *we shall be pressed*; *prēmēmīnī*, *you will be pressed*; *prēmētūr*, *they will be pressed*.

658. Pres.-perf. *Pressus† sum†*, *I have been pressed§*; *pressūs ēs*, *you have been pressed*; *pressūs est*, *he has been pressed*. *Pressi sūmūs*, *we have been pressed*; *pressi estīs*, *you have been pressed*; *pressi sunt*, *they have been pressed*.

659. Past-perf. *Pressūs† ēram||*, *I had been pressed¶*; *pressūs ērās*, *you had been pressed*; *pressūs ērāt*, *he had been pressed*. *Pressi ērāmūs*, *we had been pressed*; *pressi ērātīs*, *you had been pressed*; *pressi ērant*, *they had been pressed*.

660. Fut.-perf. *Pressūs† ēro\*\**, *I shall have been pressed*; *pressūs ēris*, *you will have been pressed*; *pressūs ērit*, *he will have been pressed*. *Pressi ērimūs*, *we shall have been pressed*; *pressi ēritīs*, *you will have been pressed*; *pressi ērunt*, *they will have been pressed*.

661. Jussive. *Prēmērē*, *be thou pressed*; *prēmīmīnī*, *be ye pressed*.

*dōmūs aedificātūr* means, not *the house is built*, for that would imply that the building is completed, but *the house is being built*, or *is a-building*; but of these two phrases, the first is scarcely English, and the second is obsolete. Again, such a verb as *occīdōr* must not be translated *I am killed*, but rather *I am on the point of being killed*.

\* Similarly, *domus aedificabatur* would signify *the house was being built*, or *was a-building*. So *occīdēbar* must not be translated *I was killed*, but rather *I was on the point of being killed*.

† i. e. *Pressūs*, —ā, or —um.

‡ Or as an aorist, *I was pressed*, &c. Also *pressūs fui*, &c.

§ With some verbs the translation, *is* —ed is admissible. Thus *dōmūs aedificātā est* means *the house is built*, or *the building is now completed*. *Occīsus sum*, *I am killed*.

|| Or *fueram*, &c.

¶ With some verbs this tense may be translated, *was* —ed. Thus, *domus jam aedificata ērāt*, *the house was now built*, i. e. the building was completed.

\*\* Or *fuēro*, &c.

662. IMPERATIVE. *Prēmītōr, thou shalt be pressed; prēmītōr, he shall be pressed. Prēmīmīnōr, you shall be pressed; prēmuntōr, they shall be pressed.*

## 663. SUBJUNCTIVE MOOD.

*Present Tense.*

*am —ed.*

*Rēs eō rēdiit, ut mālīs prēmār; Matters are come to this, that I am pressed with troubles.*

*Res eo rediit, ut malis prēmārīs, or prēmārē; Matters are come to this, that you are pressed with troubles; &c.*

664. *were —ed.*

*Eḡō sī tot mālīs prēmār, pēream; If I were pressed by so many troubles, I should die.*

*Tu si tot malis prēmārīs, pērēās; If you were pressed by so many troubles, you would die; &c.*

665. *should, would be —ed.*

*Tum nīmium prēmār, In that case I should be too much pressed.*

*Tum nīmium prēmārīs, In that case you would be too much pressed; &c.*

666. *shall, will be —ed.*

*Tīmōr est nē prēmār, The fear is that I shall be pressed.*

*Tīmōr est nē prēmārīs, The fear is that you will be pressed; &c.*

667. *being —ed.*

*Stāt per Caium, quōmīnus prēmār; Caius prevents me from being pressed.*

*Stat per Caium, quōmīnus prēmārīs; Caius prevents you from being pressed; &c.*

668. *to be —ed.*

*Nītōr nē prēmār, I am striving not to be pressed.*

*Nītēriš nē prēmārīs, You are striving not to be pressed; &c.*

669. *Past Tense.*

*should be —ed.*

*Tīmōr ērāt nē prēmērēr, There was a fear that I should be pressed.*

*Timor erat ne prēmērērīs, There was a fear that you would be pressed; &c.*

670. *was* — *ed.*

Rēs eō rēdiērāt, ut mālīs prēmērēr; *Matters had come to this, that I was pressed with troubles.*

Res eo redierat, ut malis prēmērērīs, or prēmērērē; *Matters were come to this, that you were pressed with troubles; &c.*

671. *had been* — *ed.*

Ēgō sī tot mālīs prēmērer, pērirem; *If I had been pressed with so many troubles, I should have died.*

Tu si tot malis premereris, pērērēs; *If you had been pressed by so many troubles, you would have died; &c.*

672. *should, would have been* — *ed.*

Tum nīmium prēmērēr, *In that case I should have been too much pressed.*

Tum nimium premereris, *In that case you would have been too much pressed; &c.*

673. *being* — *ed.*

Stetīt per Caium, ne premerer; *Caius prevented me from being pressed.*

Stetit per Caium, ne premereris; *Caius prevented you from being pressed; &c.*

674. *to be* — *ed.*

Nītēbar ne premerer, *I was striving not to be pressed.*

Nītēbārīs ne premereris, *You were striving not to be pressed; &c.*

675. *Pres.-perf.*

*have been* — *ed.*

Nescit, quam grāvīter pressus sim; *He knows not how heavily I have been pressed.*

Nescit, quam graviter pressus sīs; *He knows not how heavily you have been pressed; &c.*

676. *As a. Aorist, was* — *ed.*

Nēmō scit, quantis tum mālīs pressus sim; *No one knows with what great troubles I was then pressed.*

Nemo scit, quantis tum malis pressus sīs; *No one knows with what great troubles you were then pressed; &c.*



677. *were* —ed.

Si pressus sim, cēdam ; *If I were pressed, I should give way.*

Si pressus sis, cēdās ; *If you were pressed, you would give way ; &c.*

678. *had been* —ed.

Palleo, tanquam āb ursō pressus sim ; *I look pale, as if I had been pressed by a bear.*

Pallēs, tanquam ab urso pressus sis ; *You look pale, as if you had been pressed by a bear ; &c.*

679. *should, would be* —ed.

Nequīquam pressus sim, *I should be pressed to no purpose.*

Nequīquam pressus sis, *You would be pressed to no purpose ; &c.*

## 680. As a Future-perfect, translated by an English present.

Scit mē, sī mālō pressus sim, tāmēn incōlūmem ēvāsūrum ; *He knows that if I am pressed by trouble, still I shall come out unhurt.*

Scit te, si malo pressus sis, tamen incolumem evasurum ; *He knows that if you are pressed by trouble, still you will come out unhurt ; &c.*

681. *Past.-perf.*

*had been* —ed.

Nesciēbat, quam grāviter pressus essem ; *He knew not how heavily I had been pressed.*

Nesciebat, quam graviter pressus esses ; *He knew not how heavily you had been pressed ; &c.*

682. *should, would have been* —ed.

Nequīquam pressus essem, *I should have been pressed to no purpose.*

Nequīquam pressus esses, *You would have been pressed to no purpose ; &c.*

683. As a Future-perf. translated by *were* —ed.

Sciēbat mē, sī mālō pressus essem, tamen nunquam cessurum ; *He knew that if I were pressed by trouble, still I should never yield.*

Sciebat te, si malo pressus esses, tamen nunquam cessurum ; *He knew that if you were pressed by trouble, still you would never yield ; &c.*

684. INFINITIVE IMPERFECT. Prēmī, *to be pressed.*

INFINITIVE PERFECT. Pressus essē, *to have been pressed.*

PARTICIPLE IMPERFECT. Prēmendo, *being pressed, or to be pressed.*

PARTICIPLE PERFECT. Presso, *pressed.*

## 685. CONJUGATION OF A DEPONENT VERB.

C. F. Sequ, follow.

*Principal parts, sequi, sequi, secuto.*

INDICATIVE MOOD.

686. Present. Sēquōr, *I follow*; sēquēris, *you follow*; sēquit̃r, *he follows*. Sēquim̃r, *we follow*; sēquim̃ni, *you follow*; sēquuntur\*, *they follow*.

687. Past. Sēquēbār, *I was following*; sēquēbāris, *you were following*; sēquēbāt̃r, *he was following*. Sēquēbām̃r, *we were following*; sēquēbām̃ni, *you were following*; sēquēbānt̃r, *they were following*.

688. Future. Sēquār, *I shall follow*; sēquēris, or sēquērē, *you will follow*; sēquēt̃r, *he will follow*. Sēquēm̃r, *we shall follow*; sēquēm̃ni, *you will follow*; sēquent̃r, *they will follow*.

689. Pres.-perf. Sēcūtus† sum, *I have followed*‡; sēcūt̃s ēs, *you have followed*; sēcūt̃s est, *he has followed*. Sēcūti § sūm̃s, *we have followed*; sēcūti est̃s, *you have followed*; sēcūti sunt, *they have followed*.

690. Past-perf. Sēcūt̃s† eram ||, *I had followed*; sēcūt̃s ērās, *you had followed*; sēcūt̃s ērāt, *he had followed*. Sēcūti § ērām̃s, *we had followed*; sēcūti ērāt̃s, *you had followed*; sēcūti ērant, *they had followed*.

691. Fut.-perf. Sēcūt̃s† ēro ¶, *I shall have followed*; sēcūt̃s ēris, *you will have followed*; sēcūt̃s ērit, *he will have followed*. Sēcūti § ērim̃s, *we shall have followed*; sēcūti ērit̃s, *you will have followed*; sēcūti ērunt, *they will have followed*.

692. Jussive. Sēquērē, *follow*; sēquim̃ni, *follow*.

693. Imperative. Sēquit̃r, *thou shalt follow*; sēquit̃r, *he shall follow*. Sēquim̃nor, *ye shall follow*; sēcuntor, *they shall follow*.

## 694. SUBJUNCTIVE MOOD\*\*.

Present. Sēquār, sēquāris, or sēquārē, sēquāt̃r; sēquām̃r, sēquām̃ni, sēquant̃r.

\* The forms sēquontur and sēcuntur also occur.

† Secut̃s, -ā, -um, according to the gender of the nominative.

‡ Or as an aorist, *I followed*, &c. Also secutus fui, &c.

§ Secuti, -ae, -ā, according to the gender of the nominative.

|| Or fueram, &c. ¶ Or fuero, &c.

\*\* For the English translation, see the mode of translating scriba-m, &c. §§ 594-624; and observe that Deponent verbs are translated by English active verbs.

695. Past. Sēquērēr, sēquērērīs or sēquērērē, sēquērētūr; sēquērēmūr, sēquērēmīnī, sēquērētūr.

696. Pres.-perf. Sēcūtus sim\*, sēcūtus sis, sēcūtus sīt; sēcūti sīmūs, sēcūti sītīs, sēcūti sint.

697. Past-perf. Sēcūtūs essem†, sēcūtūs essēs, sēcūtūs essēt; sēcūti essēmūs, sēcūti essētīs, sēcūti essent.

698. INFINITIVE. Sēquī.

INFINITIVE PERFECT. Sēcūtūs essē.

PARTICIPLE IMPERFECT. Sēquent or sēquenti.

PARTICIPLE and GERUND. Sēquendo.

PARTICIPLE PERFECT. Sēcūto.

699. Conjugation of an Impersonal Verb :—

C. F. Plu, *rain*.

#### INDICATIVE MOOD.

|               |   |
|---------------|---|
| Present.      | Pluīt, <i>it rains</i> .                              |
| Past.         | Pluēbāt, <i>it was raining</i> .                      |
| Future.       | Pluēt, <i>it will rain</i> .                          |
| Pres.-perf.   | Plūvīt, <i>it has rained, or</i>                      |
| As an aorist. | Plūvīt, <i>it rained</i> .                            |
| Past-perf.    | Plūvērāt, <i>it had rained</i> .                      |
| Fut.-perf.    | Plūvērīt, <i>it will have rained, &amp;c. &amp;c.</i> |

700. Conjugation, in part, of an Impersonal Verb of the feelings.  
(See § 393.)

C. F. Pūde, *shame*.

#### INDICATIVE MOOD.

|       |  |
|-------|--|
| Pres. | Pūdet mē ignāviae, <i>I am ashamed of my cowardice</i> .                   |
|       | Pūdet tē ignāviae, <i>You are ashamed of your cowardice</i> .              |
|       | Pūdet eum ignāviae, <i>He is ashamed of his cowardice</i> .                |
|       | Pūdet nōs ignāviae, <i>We are ashamed of our cowardice</i> .               |
|       | Pūdet vōs ignāviae, <i>You are ashamed of your cowardice</i> .             |
|       | Pūdet eōs ignāviae, <i>They are ashamed of their cowardice</i> .           |
| Past. | Pudēbat me ignāviae, <i>I was ashamed of my cowardice</i> .                |
|       | Pudēbat te ignāviae, <i>You were ashamed of your cowardice, &amp;c.</i>    |
| Fut.  | Pudēbit me ignāviae, <i>I shall be ashamed of my cowardice</i> .           |
|       | Pudēbit te ignāviae, <i>You will be ashamed of your cowardice, &amp;c.</i> |

\* Or fuerim, &c.

† Or fuissem, &c.

701. Conjugation, in part, of a Passive Impersonal Verb :—

C. F. resist, *stand against, make opposition, oppose.*

INDICATIVE MOOD.

*Present.*

Rēsistitur mihī, *Opposition is made to me, or I am opposed.*

Resistitur tibi, *Opposition is made to you, or you are opposed.*

Resistitur ei, *Opposition is made to him, or he is opposed.*

Resistitur nobis, *Opposition is made to us, or we are opposed.*

Resistitur vobis, *Opposition is made to you, or you are opposed.*

Resistitur eis, *Opposition is made to them, or they are opposed.*

Past. Rēsistēbātūr mihi, *Opposition was made to me, or I was opposed\*.*

Resistebatur tibi, *Opposition was made to you, or you were opposed, &c.*

Future. Rēsistētūr mihi, *Opposition will be made to me, or I shall be opposed.*

Resistetur tibi, *Opposition will be made to you, or you will be opposed, &c.*

Pres.-perf. Restitum mihi est, *Opposition has been made to me, or I have been opposed†.*

Restitum tibi est, *Opposition has been made to you, or you have been opposed, &c.*

Past-perf. Restitum mihi erat, *Opposition had been made to me, or I had been opposed.*

Restitum tibi erat, *Opposition had been made to you, or you had been opposed, &c.*

702. Conjugation, in part, of the participle in tūro, with the verbs ēs and fu, in the sense of intention or destiny.

INDICATIVE MOOD.

With the present of ēs; *intend to* —.

Nihil actūrus sum, *I intend to do nothing.*

Nihil acturus ēs, *You intend to do nothing, &c.*

———— *am destined to* —.

Quid timeam, si bēātus fūtūrus sum? *What am I to fear, if I am destined to be happy?*

\* i. e. *All this time or for a time.* This tense must not be confounded with the aorist.

† Or as an aorist, *Opposition was made to me, &c.*

Quid timeās, si beatus futurus es? *What are you to fear, if you are destined to be happy? &c.*

703. With the Past of ēs; *intended to —.*

Nihil acturus eram, *I intended to do nothing.*

Nihil acturus erās, *You intended to do nothing, &c.*

—— *was destined to —.*

Quid timērem, si beatus futurus eram? *What was I to fear, if I was destined to be happy?*

Quid timērēs, si beatus futurus erās? *What were you to fear, if you were destined to be happy? &c.*

704. With the Future of es; *shall be going to —.*

Dēmonstrābo, quae dictūrus ero, magnā esse; *I will point out that what I am going\* to say, is important.*

Demonstrabis, quae dicturus eris, magna esse; *You will point out that what you are going to say, is important, &c.*

705. With the Perf. of fu; *intended to —, and should have done so, if —.*

Dēditōs, occisūrus fuī; *If they had been given up, I should have killed them.*

Deditos, occisurus fuisti; *If they had been given up, you would have killed them, &c.*

—— *was destined to —, and should have done so, if —.*

Nisi rēvertissem, intērītūrus fuī; *If I had not turned back, I should have perished.*

Nisi revertissēs, interiturus fuisti; *If you had not turned back, you would have perished, &c.*

706. With the Past-perf. of fu; *had intended to —, and would have done so, if —.*

Quam vim latro mihi fuerat illaturus, in ipsum converti; *The violence, which the robber had intended to direct against me, I turned against himself.*

Quam vim latro tibi fuerat illaturus, in ipsum convertisti; *The*

\* Here the English incorrectly uses the present in the sense of a future.

violence, which the robber had intended to direct against you, you turned against himself, &c.

## 707. SUBJUNCTIVE MOOD.

With the Pres. of *ēs*; *intend to* —.

*Scribam*, quid acturus sim; *I will write word, what I intend to do.*

*Scribēs*, quid acturus sis; *You will write word, what you intend to do, &c.*

—— *am destined to* —.

*Nescio* quandō sim mōritūrus, *I know not when I am to die.*

*Nescis* quando sis moriturus, *You know not when you are to die, &c.*

708. With the Past of *ēs*; *intended to* —.

*Scripsī* quid acturus essem, *I wrote word what I intended to do.*

*Scripsistī* quid acturus essēs, *You wrote word what you intended to do, &c.*

—— *was destined to* —.

*Nesciēbam* quandō essem mōritūrus, *I knew not when I was to die.*

*Nesciebās* quando essēs moriturus, *You knew not when you were to die, &c.*

709. With the Perf. of *fu*; *intended to, and should have done so, if* —.

*Quis dūbītat*, quīn dēdītōs occīsūrus faērim? *Who doubts but that, if they had been given up, I should have killed them?*

*Quis dubitat*, quīn deditos occisurus fuerī's? *Who doubts but that, if they had been given up, you would have killed them? &c.*

—— *was destined to, and should have done so, if* —.

*Sēquitūr* ut nīsi rēvertissem, intērītūrus fuērim; *It follows, that if I had not turned back, I should have perished.*

*Sequitur* ut nisi revertissēs, interiturus fuerī's; *It follows, that if you had not turned back, you would have perished, &c.*

710. With the Infinitive of *ēs*; *intend to* —.

*Scio\** eum nīhīl acturum essē; *I know\* that he intends\* to do nothing.*

\* After a past tense, as *sciebam*, *I knew*, the infinitive would be translated by *intended* or, *were destined*. (See next example.)

—— is destined to ——.

Scio omnēs hōmīnēs mōrītūrōs essē, *I know that all men are destined to die.*

711. With the Perf.-inf. of fu ; *intended to ——, and should have done so, if ——.*

Fāmā est mē dēdītōs occisūrum fuissē ; *There is a report, that if they had been given up, I should have killed them.*

—— was destined to ——, and should have done so, if ——.

Certum est mē nīſī rēvertissem, intērītūrum fuissē ; *It is certain, that if I had not turned back, I should have perished.*

712. Translation of the participle in endo, when used with the verb ēs and fu, in the sense of duty or necessity :

#### INDICATIVE MOOD.

With the Pres. of ēs :

Mihi omniā unō temporē sunt āgendā, *I have everything to do at once.*

713. With the Past of ēs :

Mihi omnia uno tempore ērant agenda, *I had everything to do at once.*

714. With the Fut. of ēs :

Mihi omnia uno tempore ērunt agenda, *I shall have everything to do at once.*

715. With the Pres.-perf. of fu :

Nisi firmāta extrēma agmīnis fuissent, ingens clādēs accīpiendā fuīt ; *If the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

Alexamēno fuīt hābenda ōrātio, *The speech was to have been made by Alexamenus (but as he is now dead), &c.*

716. With the Past-perf. of fu :

Ab Alexameno fuērāt habenda oratio ; *The speech was to have been made by Alexamenus (but as he was then dead), &c.*

#### 717. SUBJUNCTIVE MOOD.

With the Pres. of ēs :

Nescio quid sit nobīs āgendum, *I know not what we ought to do.*

718. With the Past of ēs :

Nesciebam quid esset nobīs āgendum, *I knew not what we ought to do.*

719. With the Pres.-perf. of *fu* :

Hoc haud dubium fēcit quā nīſī firmāta extrēma agmīnis fuissent, ingens clādēs accipiendā fuērīt ; *This made it certain, that if the rear of the line of march had not been strengthened, a tremendous blow must have been received.*

#### 720. INFINITIVE MOOD.

With Imperf. of *ēs* :

Sentit diffērendum esse īn aestātem bellum ; *He feels that the war must be put off to the summer.*

721. With the Perf. of *fu* :

Hoc scio, nīſī rēvertissēt, īn illo ei conclāvi cūbandum fuissē ; *This I know, that if he had not turned back, he would have had to sleep in that chamber.*

#### 722. SOME IRREGULAR AND DEFECTIVE VERBS CONJUGATED.

*E's, be.*

##### INDICATIVE MOOD.

| <i>Present.</i>                                     | <i>Past.</i>               | <i>Future.</i>                 |
|---|----------------------------|--------------------------------|
| <i>S. sum, I am.</i>                                | <i>S. eram, I was.</i>     | <i>S. erō, I shall be.</i>     |
| <i>ēs*, you are.</i>                                | <i>ērās, you were.</i>     | <i>ērīs, you will be.</i>      |
| <i>est, he is.</i>                                  | <i>ērāt, he was.</i>       | <i>ērīt, he will be.</i>       |
| <i>P. sumūs, we are.</i>                            | <i>P. eramūs, we were.</i> | <i>P. erimūs, we shall be.</i> |
| <i>estīs, you are.</i>                              | <i>ērātīs, you were.</i>   | <i>ērītīs, you will be.</i>    |
| <i>sunt, they are.</i>                              | <i>erant, they were.</i>   | <i>erunt, they will be.</i>    |
| <i>Jussive. S. Es. P. Estē.</i>                     |                            |                                |
| <i>Imperative. S. Estō, estō. P. Estōtē, suntō.</i> |                            |                                |

##### SUBJUNCTIVE.

*Present. S. Sim, sis, sit. P. Simūs, sitīs, sint.*

*Past. S. Essem, essēs, essēt. P. Essēmūs, essētīs, essent.*

*Infinitive. Essē.*

723. There is no participle of the simple verb, but the compounds with *prae* and *ab* have *praesenti*, *absenti*, formed from *prae*-cs-enti, *ab*-es-enti.

724. Those parts of this verb which begin with *es* are also used in the sense of *eat* ; at any rate the following occur :—

\* This word is long in Plautus, *Miles*, iii. 1, 30, which agrees with the Greek form *εἶς*.



Ind. Pres. Est. Jussive. *ēs\**, *estě*. Imperative. *Estō*. Subj. *Essem*, *essēs*, &c. Infin. *Essě*. Supines, *ēsum* and *ēsu*. Part. *ēsūro*. Also in the passive *estūr* and the perfect-part. *ēso*.

725. *Fu*, *be*.

The imperfect tenses of this verb in the Indicative are obsolete.

INDICATIVE. Pres.-perf. *Have been*, or *was*. S. *Fui*, *fuistī*, *fuīt*. P. *fuīmūs*, *fuistīs*, *fuērunt*, or *fuērě*.

Past-perf. *Had been*. S. *Fuēram*, *fuērās*, *fuērāt*. P. *Fuērāmūs*, *fuērātīs*, *fuērant*.

Fut.-perf. *Shall have been*. S. *Fuērō*, *fuērīs*, *fuērīt*. P. *fuērīmūs*, *fuērītīs*, *fuērint*.

Jussive and Imperative. Not in use.

SUBJUNCTIVE. Pres.-Imperf†. S. *Fuam*, *fuās*, *fuāt*. P. *Fuāmūs*, *fuātīs*, *fuant*.

Past-Imperf. S. *Fōrem*, *fōrēs*, *fōrēt*. P. *Fōrēmūs*, *fōrētīs*, *fōrent*.

Pres.-perf. S. *Fuērim*, *fuērīs*, *fuērīt*. P. *Fuērīmūs*, *fuērītīs*, *fuērint*.

Past-perf. S. *Fuissem*, *fuissēs*, *fuissēt*. P. *Fuissēmūs*, *fuissētīs*, *fuissent*.

Infinitive-Imperf. *Fōrě* (used as a future, *will be*). Perf. *Fuissě*.

Participle Future. *Fūtūro*.

726. This verb, *fu*, supplies the perfect tenses which are wanting in the verb *ēs*, *be*.

727. *Es* and *fu* compounded with *prō* or *prōd*, *be profitable*.

INDICATIVE. Pres. S. *Prōsum*, *prōdēs*, *prōdest*. P. *Prōsūmūs*, *prōdestīs*, *prōsunt*.

Past. S. *Prōdēram*, *prōdērās*, &c. Fut. S. *Prōdērō*, *prōdērīs*, &c.

Pres.-perf. *Prōfui*, &c. Past-perf. *Prōfuēram*, &c. Fut.-perf. *Prōfuērō*, &c.

Jussive and Imperative. Probably not in use.

SUBJUNCTIVE. Pres. *Prōsim*, &c. Past. *Prōdessem*, &c.

Pres.-perf. *Prōfuērim*, &c. Past-perf. *Prōfuissem*, &c.

Infinitive-Imperf. *Prōdessě*. Perf. *Prōfuissě*.

\* The quantity is not proved by the authority of any poet, but inferred from the statements of the grammarians Priscian, ix. 1, 11, and Servius ad Aen. V. 785.

† These forms are obsolete.

Participle-Fut. *Prōfūtūro*.

728. *E's or fu*, compounded with the adjective *pōt or pōti*, *be able*.

INDICATIVE. Pres. *S. Possum, pōtēs, pōtest. P. Possūmus, pōtestis, possunt.*

Past. *S. Pōteram, pōterās, pōterāt. P. Pōterāmus, pōterātis, pōterant.*

Fut. *S. Pōterō, pōteris, pōterit. P. Pōterimūs, pōteritis, pōterunt.*

Pres.-perf. *Pōtui, pōtuisti, &c. Past-perf. pōtuēram, &c.*

Fut.-perf. *S. Pōtuērō, pōtuēris, pōtuērīt. P. Pōtuērīmūs, pōtuērītis, pōtuērint.*

Jussive and Imperative. Not in use.

SUBJUNCTIVE. Pres. *Possim, possis, &c. Past. Possem, possēs, &c.*

Pres.-perf. *S. Pōtuērim, pōtuēris, pōtuērīt. P. Pōtuērīmūs, pōtuērītis, pōtuērint.*

Past-perf. *Pōtuissem, pōtuissēs, &c.*

Infinitive-Imperf. *Possē. Perf. Pōtuissē.*

Participle. *Pōtenti* \*.

729. *Fēr, bring*, used in the imperfect tenses only (see § 546):

INDICATIVE. Pres. *S. Fēro, fers, fert. P. Fērimūs, fertis, fērunt.*

Past-imp. *Fērēbam, &c. Fut. Fēram, &c.*

Jussive. *Fēr, fertē. Imperat. Fertō, fertō, fertōtē, feruntō.*

SUBJUNCTIVE. Pres. *Fēram, &c. Past. Ferrem, &c.*

Infinitive. *Ferrē. Part. Fērenti. Gerund. Fērendo.*

The passive is regular except in the indic. pres. *ferris, fertūr*; the imperative *fertōr*; and the infin. *ferri*.

730. *Inqu or inquit, say*:

IND. Pres. *Inquam, inquīs, inquīt, inquīmus, — inquit.*

Past-imp. — — — *inquiēbāt, — — — inquit.*

Future — — — *inquiēs, inquiet.*

Aorist. *Inquī, inquisti.*

Jussive. *Inquē. Imperative. Inquito.*

731. *Cēd, give, tell*, only used in the jussive.

*S. Cēdō, give (me), tell (me).*

*P. Cedē, give (me), tell (me).*

\* This is used rather as an adjective than as a participle.

732. *Da, put or give :*

INDICATIVE. Pres. *S.* Dō, dās, dāt. *P.* Dāmūs, dātis, dant.  
Past-imp. Dābam, &c. Fut. Dābo, &c. Pres.-perf. Dēdi, &c.  
Past-perf. Dēdēram, &c. Fut.-perf. dēdērō, &c.

Jussive. Dā, dātē. Imperat. Dātō, dātō, dātōtē, dantō.

SUBJUNCTIVE. Pres. *S.* Dem. dēs, dēt. *P.* Dēmūs, dētīs,  
dent. Past-imperf. Dārem, &c. Pres.-perf. Dēdērim, &c. Past-  
perf. Dēdissem, &c.

Infinitive-Imperf. Dārē. Perf. Dēdisšē.

Part.-Imperf. Danti. Part. Fut. Dātūro. Gerund. Dando.

The Subj. Pres. has also an old form, duim, duis, &c., from a crude form, du.

733. *Völ or vēl, wish :*

INDICATIVE. Pres. *S.* Völō, vīs, volt or vult. *P.* Völümūs, voltīs or vultīs, vōlunt.

Past-imp. Völēbam, &c. Fut. Vōlam, vōlēs, &c. Pres.-perf. Vōlui, &c. Past-perf. Vōluēram, &c. Fut.-perf. Vōluērō, &c.

Jussive and Imperat. Not in use.

SUBJUNCTIVE. Pres. *S.* Vēlim, vēlis, vēlit. *P.* Vēlīmūs, vēlitīs, vēlint.

Past. Vellem, vellēs, &c. Pres.-perf. Vōluērim, &c. Past-perf. Vōluissem, &c.

Infinitive Imperf. Vellē. Perf. Vōluissē.

Part.-Imperf. Vōlenti. Gerund. Vōlendo.

734. *Něvöl or nöl, be unwilling, a compound of ne or nōn and völ :*

INDICATIVE. Pres. *S.* Nölō, něvis\* or nonvis, něvolt\* or nonvolt†. *P.* Nölümūs, něvoltīs\* or nonvoltīs†, nōlunt.

Past-imp. Nölēbam, &c. Fut. Nōlam, nōlēs, &c. Pres.-perf. Nōlui, &c. Past-perf. Nōluēram, &c. Fut.-perf. Nōluērō, &c.

Jussive. Nōli, nōlite. Imperative. Nōlitō, nōlitōtē.

SUBJUNCTIVE. Pres. Nōlim, nōlis, &c. Past. Nollem, &c. Pres.-perf. Nōluērim, &c. Fut.-perf. Nōluissem, &c.

Infinitive Imperf. Nollē. Perf. Nōluissē.

Part.-Imperf. Nōlenti. Gerund. Nōlendo.

735. *Māvöl or māl, prefer, a compound of mägē and völ :*

\* The forms with ne are found in the older writers.

† Or nonvolt and nonvoltis.

INDICATIVE. Pres. *S.* Māvōlō\* or mālō, māvīs, māvōlt†. *P.* Mālūms, māvōltīs†, māvōlunt\* or mālunt.

Past-imp. Mālēbam, &c. Fut. Māvōlam\* or mālam, &c.  
Pres.-perf. Mālui, &c. Past-perf. Māluēram, &c. Fut.-perf. Māluērō, &c.

Jussive and Imperat. Not in use.

SUBJUNCTIVE. Pres. Māvēlim\* or mālim, mālīs, &c. Past. Māvellem\* or mallem, &c.

Pres.-perf. Māluērim, &c. Past-perf. Māluissem.

Infinitive Imperf. Māvellē\* or mallē. Perf. Māluissē.

736. *Fī*, *become*, used in the imperfect tenses as a passive of *fāci*, *make* (see § 534) :

INDICATIVE. Pres. *S.* Fīō, fīs, fīt. *P.* —, —, fīunt.

Past-imp. Fiebam, &c. Fut. Fīam, fīes, &c.

Jussive. Fī, fītē.

Imperat. Not in use.

SUBJUNCTIVE. Pres. Fīam, &c. Past. Fīērem, &c.

Infinitive. Fīērī.

737. *I*, *go* :

INDICATIVE. Pres. *S.* Eō, īs, īt. *I* mūs, itīs, eunt.

Past-imp. Ībam, &c. Fut. Ībō, ībīs, &c. Pres.-perf. Īvī or īi, &c. Past-perf. Īvēram or iēram, &c. Fut.-perf. Īvērō or iērō, &c.

Jussive. Ī, itē.

Imperat. Ītō, itō, itōtē, euntō.

SUBJUNCTIVE. Pres. Eam, eās, &c. Past. Īrem, &c. Pres.-perf. Īvērim or iērim, &c. Past-perf. Īvissem, or ussem, or issem, &c.

Infinitive Imperf. Īrē. Perf. Īvissē, ussē or issē.

Part. Imperf. Ienti. *N.* Iens. *A.* Euntem. *G.* Euntīs, &c.

Part. Fut. Ītūro. Gerund. Eundo.

The passive is used impersonally. Indic. Ītur, ībātūr, ībītūr, Ītum est, &c. Subj. Eātūr, Irētūr, Ītum sīt, &c. Infin. Īrī, Ītum essē.

738. *Qui*, *be able*, and *nēqui*, *be unable*, are conjugated as *i*, *go*.

739. *Ai*, *affirm*, *say*, is seldom used except in the following forms :

Ind. Pres. Aio, aīs, aīt; —, —, aiunt.

Ind. Past. Aiebam or aibam, aiebas, &c.

\* The forms māvōlo, &c. are found in the older writers.

† Or mavult and mavultis.

## 740. DERIVATION, &amp;c., OF VERBS.

It has been stated that many substantives and adjectives in *a* and *o* are used as verbs in *a* (§ 522.); that some substantives in *u* are used as verbs in *u* (§ 526.); that some substantives and adjectives in *i* are used as verbs in *i* (§ 528.).

741. It has been stated (§ 224.) that some adjectives have a crude form in *i* as well as that in *o* or *a*. Similarly some adjectives in *o* or *a* coexist with verbs in *i*; and some adjectives in *i* coexist with verbs in *a*. Thus there is

An adj. *insāno*, *mad*, and a verb *insāni*, *be mad*.

An adj. *largo*, *bountiful*, and a verb *largi* (r.), *lavish*.

An adj. *čělěri*, *quick*, and a verb *čělěra*, *quicken*.

An adj. *lēvi*, *light*, and a verb *lēva*, *lift*.

An adj. *lēvi*, *smooth*, and a verb *lēva*, *polish*.

742. As so large a number of substantives and adjectives ended in *o* or *a*, and these led to verbs in *a*, the consequence was, that there was a tendency to introduce an *a* in all such secondary verbs, even when the substantive or adjective ended in a consonant. Thus there is

A subst. *nōměn*, *name*, and a verb *nōmĭna*, *name*.

A subst. *laud*, *praise*, and a verb *lauda*, *praise*.

A subst. *ōněs*\*, *load*, and a verb *ōněra*, *load*.

A subst. *rōbŏr*, *strength*, and a verb *rōbŏra*, *strengthen*.

A subst. *exŭl*, *an exile*, and a verb *exŭla*, *be an exile*.

An adj. *mēmŏr*, *mindful*, and a verb *mēmŏra*, *mention*.

An adj. *exoss*, *boneless*, and a verb *exossa*, *bone*.

An adj. *praecĭp* or *praecĭpĭt*, *head foremost*, and a verb *praecĭpĭta*, *send head foremost*.

A few compound verbs take a final *a* although the simple verb ends in a consonant; as,

From *stern*, *strew*, *consterna*, *throw into alarm and disorder*.

\* Verbs formed in this way from nouns in *ěs*, *ŏs*, &c. are very numerous; as, *pigněra*, *veněra* (r.), *frĭgěra*, *tempěra*, *volněra*, *gěněra*, *glŏměra*, *mŏděra*, &c. The neuter noun *mŏděs* is obsolete, it is true, but its existence is proved by the adj. *mŏdesto*. Ramshorn erroneously considers *ěra* as a verbal suffix, and even quotes as an example *vŏcĭfěra* (r.).

From *dūc*, *lead*, *ēdūca*, *bring up*.

From *spern* (*kick*), *despise*, *asperna* (r.), *spurn*\*.

Some verbs in *a* from substantives signify to supply with the thing which the substantive denotes†. Thus there is

A subst. *tābūla*, *plank*, and a verb *contābūla*, *cover with planks*.

A subst. *tigno* (n.), *beam*, and a verb *contigna*, *furnish with beams*.

A subst. *calceo*, *shoe*, and a verb *calcea*, *shoe*.

743. Such verbs are often found only as perfect participles in *to* : thus

From *barba*, *beard*, *barbāto*, *bearded*.

From *ōcūlo*, *eye*, *ōcūlāto*, *provided with eyes*.

From *auri*, *ear*, *aurīto*, *provided with ears*.

From *cornu*, *horn*, *cornūto*, *horned*.

From *aes*, *bronze*, *aerāto*, *armed with bronze*.

From *dent* or *denti*, *tooth*, *dentato*, *armed with teeth*.

From *cord*, *heart*, *bēnē cordāto*, *good-hearted*, i.e. in the Roman sense of the phrase, *clever*.

744. Certain reflexive verbs from substantives also signify to provide oneself with what the substantive denotes. The verbs in question belong to military phraseology:

From *āqua*, *water*, *āquā* (r.), *fetch water*.

From *frūmento* (n.), *corn*, *frūmenta* (r.), *fetch corn*, *forage*.

From *pābūlo* (n.), *fodder*, *pābūla* (r.), *fetch fodder*, *forage*.

From *mātēria*, *timber*, *mātēria* (r.), *fetch timber*.

From *ligno*, *firewood*, *ligna* (r.), *fetch firewood*.

\* To this class some would perhaps refer such verbs as the following, which however are more probably formed directly from compounded nouns:—

*Rēmīga*, *row*, from *rēmīg*, *rower*; and that from *rēmo* (m.), *oar*, and *īg*, *put in motion*.

*Vēlīfica* (r.), *make sail*, from *vēlīfīco*, *making sail*; and that from *vēlo* (n.), *sail*, and *fāc*, *make*.

*Vōcīfēra* (r.), *raise one's voice*, from an obsolete adj. *vōcīfēro*, *raising the voice*; and that from *vōc*, *voice*, and *fēr*, *raise*.

*Ōpītūla* (r.), *bring help*, from an obsolete adj. *ōpītūlo*, *bringing help*; and that from *ōp*, *help*, and *toll*, *bring*.

† The English language agrees in this use of substantives as verbs. Thus we use the phrases, to *shoe* a horse, to *water* a horse, to *horse* a coach.

745. Verbs called frequentative, and they are very numerous, are formed by adding the suffix *īta* to the simple verb; as,

*Aġ*, put in motion, *āġīta*, put in frequent motion.

*Quaer*, seek, *quaerīta*, seek perseveringly.

*Clāma*, cry out, *clāmīta*, keep crying out.

*Mīna* (r.), threaten, *mīnīta* (r.), keep threatening.

*Flu*, flow, *fluīta*, keep flowing.

*Sequ* (r.), follow, *secta* (r.), be in the habit of following.\*

746. As this suffix, *īta*, is very similar to *īto*, the suffix of perfect participles, similar contractions and alterations commonly take place; thus,

*Merg*, sink, has a participle, *merso*, and a frequentative, *mersa†*.

*Trah*, draw, has a participle, *tracto*, and a frequentative, *tracta*.

*Pell*, drive, has a participle, *pulso*, and a frequentative, *pulsa†*.

747. Some frequentatives are formed by the suffix *tīta*, as from *scrib*, write, *scriptīta*; from *lēg*, read, *lectīta*; from *viv*, live, *victīta*.

748. Many frequentatives have superseded the simple verb: thus *gus-ta*, taste, was formed from an obsolete verb, *gūs*, taste, which is also the root of the substantive *gus-tu*, taste; *īmīta* (r.), copy, was formed from an obsolete verb, *īma* (r.), which is also the root of the substantive *īmā-gon*, picture; *pōtare*, drink to excess, was formed from an obsolete verb, *po*, drink, which is also the root of the participle *poto*, drunk, and of the substantive *pō-culo* (n.), drinking-cup.

749. A few verbs form their frequentatives with the suffix *īca*, as *fōd*, dig, *fōdīca*, keep digging; *vell*, pluck, *vellīca*, keep plucking.

750. A few verbs, called diminutives, are formed with a suffix, *illa* or *tilla*: as *fōve*, warm; *fōcilla*, cherish: *scrib*, write; *conscribilla*, scribble, scribble over: *sorbe*, suck; *sorbilla*, suck a drop or two: *can*, sing; *cantilla*, warble. *Ventila*, fan, from the subst. *vento*, wind, and *ustula*, singe, from the verb *ūs* or *ūr*, burn, are also diminutives†.

\* The so-called frequentatives in *cina* (r.), as *sermō-cina* (r.), converse; *patrō-cina* (r.), act the patron; *vātī-cina* (r.), act the prophet, are probably formed upon the same principle from the verb *cān*, sing, just as *mēdīta* is at one time applied to music, at another to any repeated act.

† But the frequentatives *merta*, *pulta*, are used by the old writers.

† Ramsborn erroneously treats as diminutives *exūla*, *jācūla* (r.), *ōpt-tūla* (r.), *vīgūla*, *strangūla*; the last of which is probably formed from an obsolete subst. *strangūla*, a halter, corresponding to the Greek *σπαραγγάλη*.

751. A few imitative verbs are formed from nouns, with a suffix in *issa*; as, from *pătēr*, *father*, *pătrissa*, *take after one's father*; from *Graeco*, *a Greek*, *Graecissa*, *be in the Greek fashion*\*.

752. Inceptive verbs are formed from verbs, substantives and adjectives, with the suffix *esc†* or *isc*: as,

From *ferv*, *boil*, *ferv-esc* or *ferv-isc*, *begin to boil*.

From *sěn*, *an old man*, *sěn-esc*, *grow old*.

From *lūc*, *light*, *lucisc* or *lucesc*, *get light*.

If the substantive or adjective end in *o* or *a* the *e* of *esc* is omitted, and the vowel *a* prevails; as from

*Puero*, *a boy*, *rě-puera-sc*, *become a boy again*.

*Intěgero* or *-a*, *whole*, *rěd-intěgra-sc*, *become whole again*.

753. But there are exceptions both ways, those verbs taking an *a* which are not entitled to it, and those which should have it, dropping it; as,

From *mātūro* or *-a*, *ripe*, *mātūresc*, *ripen*.

From *větēs*, *old*, *větērasc*, *become old*.

754. The suffix *ess* is added to a few verbs in *i* without any marked change of meaning. Thus,

From *căpi*, *take*, is formed *căpress*, *take*.

From (*lăci†*) *draw*, — *lăcess*, *provoke*.

From (*ar-ci*) *cull to one*, — *arcess*, *send for*‡.

755. A few verbs, called desiderative, are formed from verbs with a suffix *tūri*, which is liable to the same changes as the participial suffix *to*. Thus,

From *ēm*, *buy*, *emptūri*, *desire to buy*.

From *ēd*, *eat*, *ēsūri*, *be hungry*.

From *păr* or *pări*, *bring forth*, *partūri*, *desire to bring forth*, *be in labour*.

756. Compounds of *făc* or *făci* and *fī* are made with prefixes commonly supposed to be verbs: as,

\* These verbs are formed after the Greek verbs in *ιζ*: as, *Μηδίζ-ειν*. Indeed the later Latin writers use the *z* instead of *ss*, and write *patrīz-āre*.

† In Greek, *εσκ*.

‡ Obsolete.

§ *Přtess*, *seek*, is formed in this way from the obsolete form *přti*, *seek*, which is also the root of *petiv*, *přtito*, *přtītōr*.



From *tēpe*, *be warm*, *tēpěfác\** or *tēpěfáci*, *make warm*; *tēpěfi*, *become warm*.

From *lique*, *melt*, *liquefác* or *liquefáci*, *melt, cause to melt*; *liquefi*, *melt, become melted*.

757. The compound verbs formed by prefixed prepositions are very numerous. (See prepositions in the Syntax.)

758. The verbs so compounded often undergo certain changes of the vowel. Thus, *ă* frequently becomes *î* before one consonant, *e* before two consonants. Thus,

|   |           |  |
|---|-----------|--|
| From <i>stătu</i> , <i>set up</i> ,             | is formed | <i>constitu</i> , <i>establish</i> .   |
| From <i>căd</i> , <i>fall</i> ,                 | —         | <i>occid</i> , <i>set</i> or <i>die</i> .  |
| From <i>săli</i> , <i>leap</i> ,                | —         | <i>insăli</i> , <i>leap upon</i> .   |
| From <i>căp</i> or <i>căpi</i> , <i>take</i> ,  | —         | <i>accip</i> or <i>accipi</i> , <i>receive</i> ; and<br><i>accepto</i> , <i>received</i> . |
| From <i>jăc</i> or <i>jăci</i> , <i>throw</i> , | —         | <i>cônîc</i> or <i>cônîci</i> †, <i>hurl</i> ; and<br><i>conjuncto</i> , <i>hurled</i> .   |

But the compounds of *căve*, *beware*; *măne*, *wait*; *trăh*, *draw*; *ăma*, *love*, remain unaltered.

759. Again, *ě* generally becomes *î* before a single consonant: as,

From *sěde*, *sit*, *asside*, *sit near*.  
From *rěg*, *make straight*, *dirig*, *guide*.  
From *těne*, *keep*, *abstine*, *keep away*.

But the compounds of *pět*, *go* or *seek*; *těg*, *cover*; *těr*, *rub*; *ger*, *wear* or *carry*, remain unaltered.

760. The diphthong *ae* becomes *î*, and *au* becomes *ō* or *ū*. Thus,

From *caed*, *cut*, *occid*, *kill*.  
From *laed*, *strike*, *illid*, *dash against*.  
From *quaer*, *seek*, *exquir*, *seek out*.  
From *claud* or *clūd*, *shut*, *reclūd*, *open*.

From *plaud*, *clap (the hands)*, *explōd*, *drive off (by clapping the hands)* †).

But the compounds of *haere*, *stick*, retain the diphthong. Generally for the changes in compound verbs see §§ 533 and the following.

\* In these words the vowel *e* before *f* is seldom long except in the older poets.

† Commonly spelt, *conjic* or *conjici*.

‡ Corresponding in effect to the English *hooting off*, *hissing off*.

761. A few compound verbs are formed with a prefixed particle : thus,

From *nē*, *not*, and *sci*, *know* ; *nescio*, *knew not*.

From *nē*, *not*, and *qui*, *be able* ; *nēqui*, *be unable*.

From *nē*, *not*, and *vōl*, *wish* ; *nēvōl* or *nōl*, *be unwilling*.

From *mālě*, *ill*, and *dic*, *speak* ; *mālědic*, *abuse*.

From *běně*, *well*, and *fác*, *do* ; *běněfác*, *do a kindness*.

From *māgě*, *more*, and *vōl*, *wish* ; *māvōl* or *māl*, *prefer*.

From *săt*, *enough*, and *ăg*, *do* ; *sătăg*, *have enough to do*.

762. The negative *în* appears never to be prefixed to verbs\*, except to the perfect participles in *to*, and even then the compound participle becomes an adjective :

*Docto*, *taught* ; *indocto*, *unlearned*.

*Loto*, *washed* ; *illoto*, *unwashed*.

763. Many of these participles with *în* prefixed are to be translated by *not to be* — *ed*.

*As*, *victo*, *conquered* ; *invicto*, *invincible*.

*menso*, *measured* ; *immenso*, *immeasurable*.

*penso*, *weighed* ; *impenso*, *too enormous to be weighed*.

#### 764. PARTICLES.

This term includes those secondary parts of speech which have little or no variety of form, and are called adverbs, prepositions, conjunctions and interjections.

765. It is not always possible to draw the line between these, as the same word may be at one time an adverb, at another a preposition ; or again at one time an adverb, at another a conjunction. Thus, *antě*, *before* or *formerly*, may be either adverb or preposition ; and *sămăl*, *at the same time* or *as soon as*, may be either an adverb or conjunction.

766. A large number of the particles must be treated individually to show their origin. In a grammar, however, it is out of place to do more than exhibit those suffixes which apply to whole classes.

\* Hence it is probably an error to derive *ignosc*, *pardon*, from *în*, *not*, and *gnosce*, *take cognizance*. The *în* is more probably the preposition. Compare the Greek *συγγινωσκ*, *pardon*.

## 767. ADVERBS.

Adverbs are formed, in Latin, from adjectives and substantives, including pronouns, and also from verbs.

768. From adjectives in *o* or *a* are commonly formed adverbs in *ē*: as, from the adjective *lāto* or *-a*, *wide*, the adverb *lātē*, *widely*; from the adjective *pēricūlōso* or *-a*, *dangerous*, the adverb *pēricūlōsē*, *dangerously*.

769. From participles in *o* or *a*, used as adjectives, are formed in like manner adverbs in *ē*: as, from *docto*, *learned*, the adverb *doctē*, *learnedly*; from *ornāto*, *dressed*, the adverb *ornātē*, *with ornament*; from *doctissūmo*, *most learned*, the adverb *doctissūmē*, *most learnedly*.

770. But *mālo*, *bad*, and *bōno* (old form, *bēno*) *good*, form their adverbs, *mālē*, *ill*, and *bēnē*, *well*, with *ē*. *Infernē*, *below*, and *supernē*, *above*, also occur with *ē*.

771. Some adjectives and participles in *o* or *a* form adverbs in *ō*\*: as, from *rāro* or *-a*, *scattered*, an adverb, *rārō*, *seldom*; from *tūto* or *-a*, *safe*, an adverb, *tūtō*, *safely*.

772. But *cīto* or *-a*, *quick*, forms its adverb *cītō*, *quickly*, with *ō*†.

773. From adjectives and participles in *i*, or a consonant, are formed adverbs in *īter* or *tēr*: as,

From *molli*, *soft*, the adverb *mollītēr*, *softly*.

From *cēlērī*, *swift*, *cēlērītēr*, *swiftly*.

From *fēlic* or *fēlici*, *fortunate*, *fēlicitēr*, *fortunately*.

From *mēmōr*, *mindful*, *mēmōrītēr*, *from memory*.

774. If the adjective or participle end in *t* or *ti*, one *t* is omitted. Thus, from *āmant* or *āmanti*, *loving*, is formed the adverb *āmantēr*, *lovingly*.

775. As adjectives in *o* or *a* sometimes coexist with adjectives in *i*, so adverbs in *īter* or *tēr* are sometimes found in connexion with adjectives in *o* or *a*: as,

\* In some cases this termination is the ablative of the noun; in others it probably corresponds to the Greek adverbs in *ωs*, from adjectives of the same form. Thus, even in Greek, *οὔτως* and *οὕτω*, *thus*; *ἀφνω* and *ἄφνω*, *suddenly*, coexist.

† *Vērō*, *in truth*; *sērō*, *late*; *postrēmō*, *at last*, have always a long *o* in the best writers. It is only in the late writers, such as Martial and Statius, that these words are used with a short *o*.

From *dūro* or -a, *hard*, the adverbs *dūrē* and *dūrītēr*, *severely*.

From *largo* or -a, *bountiful*, the adverb *largītēr*, *bountifully*\*.

776. Many adjectives, particularly comparatives, use their neuter singular as an adverb. Thus,

From *fācili*, *easy*, the adverb *fācilē*, *easily*.

From *multo* or -a, *much*, the adverb *multum*, *much*.

From *doctiōr*, *more learned*, the adverb *doctiūs*, *more learnedly*†.

777. From adjectives and substantives are formed adverbs in *itūs* or *tūs*‡. Thus,

The adj. *antīquo*, *old*, has an adverb *antīquītūs*, *from of old*.

The subst. *caelo*, *heaven*, has an adverb *caelītūs*, *from heaven*.

778. A few adjectives form adverbs with a suffix *pēr*, denoting *time*: as, from *nōvo* or -a, *new*, *nūpēr*, *lately*.

So also *pārumpēr* and *paulispēr*, *for a little while*; *tantispēr*, *so long*; *quantispēr*, *as long as*; *sempēr*§, *always*.

\*778. The adverbs of numerals have already been given in § 252, last column.

779. Adjectives and substantives form adverbs in *tim* with the sense of *one at a time* or *one by itself*. Thus, from the adj. *singūlo* or -a, *one at a time*, the adverb *singulātīm*, *one at a time*; from *cāterva*, *horde*, *cātervātīm*, *horde by horde*; from *paulo* (n.), *little*, *paulātīm*, *little by little*; from *vīro*, *man*, *vīritīm*, *man by man*; from *tribū*, *tribe*, *tribūtīm*, *tribe by tribe*; from *grēg*, *flock*, *grēgātīm*, *flock by flock*; from *grādu*, *step*, *grādātīm*, *step by step*||.

\* Observe the same irregularity in the formation of the verb *largi* (r.), *lavish*. *Aliter*, *otherwise*, like *ālybi*, *elsewhere*, is formed from the obsolete pronoun *āli*, whence the nominatives *ālis* and *ālid*.

† The poets use adverbs of this form more freely than the prose writers, and even in the plural; as *Virgil*, *ācerbā tuens*, *crebrā fērit*.

‡ This termination corresponds in meaning to the suffix of the old Greek genitive *θεν*; as, *οὐρανόθεν*, *from heaven*. Indeed the forms also are identical, for the *θ* must necessarily lose its aspirate in Latin, and the final syllable *εν* of the Greek would be *ūs* in Latin. Compare *τύπτομεν*, *scribimūs*.

§ The first syllable of *sempēr* is probably the same root which is spoken of in the note to § 264, so that it would signify *one unbroken time*.

|| Compare the irregularities of *paulātīm*, *vīritīm*, *grēgātīm*, &c., with the irregularities in the formation of adjectives, §§ 227, 228, 229. This

780. From verbs also are formed adverbs in *tim* : *as*,  
 From *sta*, *stand* ; *stātim*, *constantly* ; *stātīm*, *immediately*.  
 From *prae*, *before*, and *sēr*, *place* ; *praesertim*, *especially*.  
 From *caed*, *cut* ; *caesim*\*, *by cutting*.  
 From *pung*, *pierce* ; *punctim*, *by piercing*†.

781. From substantives and verbs are formed a few adverbs in *ūs*. Thus,

*Cōn*, *together*, and *mānu*, *hand*, form an adverb, *cō-mŋn-ūs*, *hand to hand*.

*E'c*, *from*, and *mānu*, *hand*, form *ē-mŋn-ūs*, *from a distance*.

So from the verb *tend*, *stretch*, the adverb *tēnūs*‡, *stretching* ; whence *prōtēnūs*, *forthwith*§. And from the verb *vert*, *turn*, the adverb *versūs*‡, which has also the form *versum*, corresponding in meaning to the English termination *-wards*.

782. From substantives and verbs are formed a few adverbs by adding the suffix *am*.§

Thus, *cōn*, *together*, and *ōs* or *ōr* (n.), *mouth* or *face*, form an adverb, *cōram*, *face to face*.

The verb *pand*||, *open*, forms an adverb, *pālam*, *openly*.

The verb *cēla*, *hide*, forms an adverb, *clam*, *secretly*.

783. The suffix *is* is occasionally used for adverbs : *as*, *māgīs*, *more* ; *sātīs*, *enough* ; *nīmīs*, *too much* ; *bīs* (for *duis*) *twice*¶.

784. The cases of adjectives and substantives, particularly pro-

suffix, *tim*, is identical with the Greek *δον* ; *as*, from *ἀγέλη*, *a herd*, *ἀγεληδόν*, *by herds*.

\* The *s* in this word represents the *t*, as it does so often in the perfect participle.

† This corresponds to the Greek suffix *δην* added to verbs ; *as*, from *γραφ*, *write*, *γράφδην*, *in writing*.

‡ These are also prepositions.

§ There is also a form *tēnam* of the same meaning *as tenūs*, whence *prōtēnam*, *forthwith*.

|| Compare *scand*, *climb*, and *scāla*, *ladder* ; *mand*, *chew*, and *māla*, *jaw* ; *sēde*, *sit*, and *sella*, *chair*.

¶ The words for *thrice*, *four times*, are not *trīs* (as in Greek), *quatrīs*, but *tēr*, *quātēr* : just as *linter* is preferred to *linterīs* for the nominative of *linterī*, *a boat*. The final *s* in *quōtannis*, *every year*, and in *multāmōdis*, is probably only an adverbial suffix, and not a mark of plurality.

nouns, are often used as adverbs. Thus, the following, sometimes called adverbs, are in origin datives denoting *the time when*, or *the place where*, &c. *hēri*, yesterday; *mānī*, in the morning; *lūcī*, in the daylight; *dōmī*, at home; *rūrī*, in the country; *fōris*, out of doors; *multimōdis*, in many a way.

785. The pronominal adverbs in *bi* or *ī*, which answer to the question *where* or *when*, and may be seen in the second column of the table in § 366, are probably old datives.

786. Again, the following, sometimes called adverbs, are in origin accusatives:

*Dōmum*, home, i. e. to one's home; *rūs*, into the country; *fōrās*, out of doors, i. e. going out of doors.

787. The pronominal adverbs in *ō*, which answer to the question *whither*, and may be seen in the third column of the table, § 366, are probably old accusatives which have lost the final *m*.

788. Closely related to the pronominal adverbs in *ō* are the adverbs in *trō* from prepositions, &c. as,

*Rē-trō*, backward.

*Por-rō*, forward.

*Cī-trō\**, towards the speaker.

*Uī-trō\**, to a distance, forward, voluntarily.

*In-trō*, inwards.

*Con-trō*, towards†.

789. Adverbs in *ō†*, chiefly from pronouns, are used with comparative adjectives or comparative adverbs: as,

*Eō mājis*, so much the more, or the more.

*Quō mīnus*, by how much the less, or the less.

\* Whence *ultrō citroque*, backwards and forwards, in which the word *backwards* is a translation of *citro*. The common derivation of *ultrō*, willingly, from *vōl*, wish, is altogether indefensible.

† This word is seen in the compound verb *contrō-vort*, turn against. These adverbs in *trō*, though ultimately derived from prepositions, are immediately formed from adjectives, more or less obsolete, in *těro*.

‡ These are commonly held to be ablatives, and supposed to be translated literally when we say *multo mājor*, greater by much. The Greek, too, uses *πολλῷ μείζων*. Still it is possible that they are in reality only the old accusatives in *o*, which have lost their final *m*: *eō mājor*, the greater to this degree.

*Hōc ūtīlīūs, to this extent the more usefully.*  
*Nihlō mīnūs, never the less.*

790. The terminations indě, yn, and im, seen in the fourth column of the table, § 366, must be considered as varieties of one suffix, since the compounds deindě, exindě, &c., have also the shortened forms dein, exin, exim\*, &c.

791. The adverbs in am, from pronouns, denote *how much* or *in what manner*: as, tam, *so*; quam, *how*; quanquam, *however, no matter how, although*; quamvis or quamlibět, *as much as you please, although*.

792. The adverbs in um, chiefly from pronouns, denote the time *when*: as, tum or tunc†, *then*; (num) or nunc†, *now*; quom or quum or cum, *when*; umquam or unquam (formerly cumquam), *ever*; numquam or nunquam (for ne-umquam), *never*; quondam (for quom-dam), *at a certain time (past or future)*; itērum, *again*; plērumquē, *generally*.

793. The adverbs in ā† generally denote the *road along which* anything is done. A large majority of these are from pronouns, as may be seen in § 366. Other examples are, rectā, *in a straight line*; dextrā, *along the road on the right*; sīnistrā, *along the road on the left*.

794. Some ablatives of nouns are used as adverbs. Thus, ergōš, *indeed, really, in the matter of*, is the ablative of an old Latin noun, ergo (n.), *work*; and similarly mōdš||, *only*, is literally *by measure*, being the ablative of mōdo (m.), *measure*. Likewise, măně, *in the*

\* This is the orthography used in Virgil.

† This c is the demonstrative enclitic: See § 289. And if the interrogative enclitic ně be added, cī is preferred to c, as in nuncīně: See § 293. Num still exists in etiamnum.

‡ It is generally held that these are feminine ablatives agreeing with viā, *road*, understood.

§ Corresponding to the Greek dative ἐργῶ, *in reality*.

|| Whether we are speaking of a very great or a very small quantity, it adds weight to our assertion, if we can speak of the quantity as known by measurement. Hence, with small quantities, mōdš, *by measure*, may be translated by *only*. On the other hand, with great quantities, admōdum, *up to the measure*, is equivalent to *full, quite*.

*morning*; diū, *in the day time*; noctū or noctē, *by night*; lūcē, *in the daylight*, may be considered as ablatives.

795. The adverb quandō, from the relative and those connected with it, denote *time*: as, quandō\*, *when*; aliquandō\*, *sometime*; quandōcunquē, *whenever*; quandōquē, *whenever, some time or other*.

796. The adverb ūti or ūt, *how, that, when*, (itself connected with the relative), has many adverbs compounded with or derived from it: as, ūtquē, *any how, at least*; ūtūt, *no matter how*; utcunquē, *howsoever, whensoever*; neutquam or nūtkquam (for ne-utiquam), *in no way*; utinam, *Oh that!*

796\*. The adverbs in us, from pronouns of relative origin, commonly denote the place *where* or *whither*: as, usquam, *any where, or to any place*; uspiam, *any where*; nusquam, *no where, or to no place*.

797. Many adverbs are nouns and prepositions written as one word. Thus,

Prōfectō†, *indeed*‡, is from prō factō, *for a thing done*.

Imprimis, *specially*, from in primis, *among the first*.

Illico, *immediately*, from in lōcō, *on the spot*.

Indiēs, *every day* (more and more), from in diēs.

Dēnuō, *a-fresh*, from dē nōvō.

O'bītēr, *in passing* (or in French, en passant), from ōb ītēr, *on the road*.

Intērim, *meanwhile*, from intēr im§, *during this*.

Admōdum, *quite*, from ad mōdum, *up to the measure*.

798. Thus the preposition or adverb vorsum or vorsūs, *-wards*, is added to a number of adverbs in o, prepositions, &c.: as,

Horsum, *hitherward*; istorsum, *towards your neighbourhood*; il-lorsum, *towards yonder place*; quorsum, *in what direction*; ālior-sum, *in another direction*; āliquōvorsum, *in some direction*; quōquō-vorsum, *in every direction*; ūtroquevorsum, *in both directions*; ad-vorsum, *towards*; prorsum, *forwards, downright*; rursum or rūsum||

\* The later writers shorten the o in these two words.

† Plautus uses this word with the first syllable long.

‡ *Indeed* = *in-deed*, is itself a parallel example from our own language. So also *forsooth*.

§ An old accusative of the pronoun i, *this*.

|| Rūsum is the form which Virgil appears to have preferred.



(for revorsum), *again*; deorsum, *downwards*, sursum or sūsum, *upwards*; intrōvorsum or introrsum, *inwards*; retrorsum, *backwards*; dextrōvorsum or dextrorsum, *towards the right*; sīnistrorsum, *towards the left*.\*

799. Thus, too, prepositions that govern an accusative are attached to the pronominal adverbs in ō: as,

*Ardeō, to this or that degree, so; in addition to this, moreover.*

*Quoād, to what degree, how far; to what time, how long.*

*Adhūc, to this time, so far, as yet.*

800. The prepositions that govern an ablative are prefixed to the pronominal adverbs in indē, &c. (see § 366.): as,

*Proindē† or proin, henceforward, therefore, accordingly, at once then.*

*Deindē or dein, after this, afterwards.*

*Sūbindē, soon after, ever and anon.*

*Exindē, exin or exim, after this.*

*Abhinc, from this time* (reckoning towards the past).

*Dehinc, from this time forward, after this.*

*Posthinc, after this.*

801. Thus, too, the suffix *sēcūs* is added to pronominal and other adverbs in indē, &c.: as,

*Altrinsēcūs, from the other side.*      *Extrinsēcūs, from without.*

*Utrinquesēcūs, from both sides.*      *Intrinsēcūs, from within.*

802. Thus too the prepositions that govern an accusative are prefixed to pronouns in *am* or *ā*, which last too, appear to have been corrupted from accusative pronouns in *am* (see § 366.): as,

*Anteā, before this or that.*      *Praeterquam, besides that.....*

*Posteā, after this or that.*      *Sūperquam, over and above that...*

*Intēreā, in the meanwhile.*      *Antehāc, before this.*

*Proptēreā, for this or that reason.*      *Posthāc, after this.*

*Praetēreā, besides this or that.*      *Praetērhāc, besides this.*

*Antēquam, before that.....*      *Postillā, since that time, from that*

*Postquam, after that.....*      *time.*

\* Most of these adverbs have also another form ending in *vorsūs*, instead of *vorsum*, and also in *versum*, *versūs*.

† *Pērindē* is only a corruption of *proindē*, and in no way related to the preposition *pēr*. Indeed the MSS. generally have *proindē* where editions give *pērindē*.

803. Thus too, the preposition *těnūs*, *stretching*, is suffixed to pronominal forms in *ā*: as,

*Eātěnūs*, to this or that extent, so far. *Quātěnūs*, to what extent, so far as.

*Hactěnūs*, to this extent.

*Atīquātěnūs*, to some extent.

*Istactěnūs*, so far as to reach your neighbourhood. *Quādamtěnūs*, to a certain extent.

804. Some so-called adverbs consist of an adjective and substantive written as one word: thus,

*Quōmōdō*, how, is from *quō mōdō*, in what manner.

*Magnōpěřě*, greatly, is from *magno ōpěřě*, with great labour.

*Hōdiě*, today, is from *hō \* diě*.

*Quōtidiě*, every day, from *quōti † diě*.

805. *Nūdiustertius*, the day before yesterday, is a whole sentence abbreviated, from *num † dius est tertius*, it is now the third day.

806. Some adverbs are formed by the addition of two or more particles; as *ětiam*, even now, still, also, from *ět*, even, and *jam*, now, and *ětiamnum*, even now-a-days, from *ět*, *jam*, and *num*.

807. *Scilicět*, *vidělicět*, *ilicět*, though called adverbs, are in origin verbs. When literally translated, they signify respectively:

*Scilicět* §, one may know, of course.

*Vidělicět*, one may see, no doubt.

*Ilicět*, one may go, it is all over.

It is wrong to consider them as corrupted from *scire-licet*, *videre-licet*, *ire-licet*. They are formed at once from the crude forms, *sci*, know; *vidē*, see; *i*, go, without the intervention of the infinitive mood ||.

\* The old ablative before the enclitic *c* was added.

† An old dative case.

‡ The old form which with the enclitic *cě* produced *nunc*, now. *Dius* is that nominative of the *u* declension which has an ablative *diū*, in the day time.

§ These words are actually employed as verbs. Thus *scilicět*, Plaut. *Curcul.* ii. 2, 10; *Lucr.* ii. 468; *Sall. Jug.* 4; *vidělicět*, Plaut. *Stich.* iv. 1, 49, and 51; *Lucr.* i. 210; *ilicět*, *Ter. Phor.* i. 4, 31. Similarly *licět*, it is permitted, became used as a conjunction in the sense of *though*.

|| Similarly in our own language after *may*, *can*, and some other verbs, the preposition *to*, which usually precedes the infinitive mood, is not required; as, one can see, you may know, &c.

## 808. PREPOSITIONS.

Prepositions are particles that are prefixed \* to substantives and verbs, and sometimes to other parts of speech. In their original sense they denote the relations of place; as, sŭb, *up*; dē, *down*; ōb, *towards*.

809. The letter s is often added as a prepositional suffix. Thus āb, *by*, sometimes becomes abs, aps or as; sŭb, *up*, becomes sus; ōb, *towards*, obs or os; ěc, *out*, ex; dī, *different ways*, dis; (ci), (*this*), cīs; (ol), (*you*), uls.

810. The first three of these prepositions, viz. āb, *by* or *from*; sŭb, *up*; ōb, *towards*, take this s more particularly in composition with verbs which begin with one of the letters p, c or q, t; as,

As-porta, *carry away*. Sus-pend, *hang up*. Os-tend, *stretch to-*  
Abs-cond, *put away*. Sus-cīp, *take up*.                      wards.  
Abs-tīne†, *keep away*. Sus-tīne, *hold up*.

811. Ec ‡, *out*, takes an s before the same consonants, and also before vowels; as,

Ex-pōn, *put out*; ex-tend, *stretch out*.

Ex-curr, *run out*; ex-ĭm, *take out*.

812. Di, *different ways*, takes an s before the same consonants, and takes s, or its substitute r, before vowels; as,

Dis-pōn, *put in different places*; dis-ĭc §, *throw different ways*.

Dis-cēd, *depart*; dīr-ĭm, *disperse*.

Dis-tīne, *keep apart*.

813. E'c before a verb beginning with an s has two forms, as

\* The name preposition itself implies this. But in fact they occasionally follow (more particularly in the older authors), as in mē-cum, *with me*; quo-ād, *to what degree*; dē quō or quō dē, *concerning which*. So in English we have *here-in*, *here-upon*, &c.

† Abs is found even before nouns in old authors; as, abs tē, *by you*; abs quīvis hōmīnē, *by any man you please*. But observe that this is only before the same consonants.

‡ This form is still preserved in the composition of verbs which begin with f; as, ec-fēr, *carry out*; ec-fōd, *dig out*, &c. Such at least was the orthography of Plautus, Terence, Cicero and Virgil. The Greek too has *ex*.

§ Commonly written disjic.

from sāli, *leap*; exsāli or exīli, *leap up*; which do not differ in sound \*.

814. Dīs is preferred to dī before a verb beginning with s, if that s be followed by a vowel; as, dis-sōna, *sound a different note*; but not so, if that s be followed by a consonant, as di-scrib, *distribute in writing*.

815. The letter d is often added as a prepositional suffix. Thus prō, *for*; in, *in*; rē, *back*, become severally prōd, ind, rēd, as in prōd-i, *go forward*; ind-īge, *be in want*; rēd-i, *go back* †.

816. The prepositions often lose one of their final letters. Thus āb becomes ā in the composition of verbs which begin with the letter m; as ā-mōve, *move away*. Before the verb fu, *be*, āb and ā are both found; as, ab-fuīt or ā-fuīt, *he was absent*; while before the verb fēr, *carry*, the form au is used; as, au-fēr, *carry away*. Similarly ā instead of āb is used before many nouns beginning with a consonant.

817. In like manner ēc, *out*, becomes ē before other consonants than p, c or q, t; as, ē-bīb, *drink up*; ē-dūc, *lead out*, &c.

818. Prō, *for*, before verbs beginning with r and l sometimes takes the form por and pol; as, por-rīg, *stretch forward*, polīce (r.), *bid beforehand*, *promise*.

819. Trans, *across*, before verbs sometimes takes the form trā; as, trā-dūc, *lead across*.

820. Cum, *with*, before verbs becomes com or cōn; as, cōm-ēd, *eat up*; con-cīd, *cut to pieces*.

\* XS, i.e. XΣ, to use the Greek characters, was the symbol originally of the sound chs; but as the Romans never used the aspirate X in any other combination of letters, they eventually came to look upon X as representing the sound ex, and therefore discarded the superfluous s. Hence exsāli may be looked upon as the older form, but representing ech-sāli.

† The preposition sē, *aside*, might have been added to these, as the conjunction sēd, *but*, is another form of that word. Besides sēd-itiōn, *a secession or division (of the people)*, implies the previous existence of a verb sēd-i, *go apart*; or sē-d, *put apart*. In old authors other prepositions take this d. Thus post, antē, suprā, extrā, &c. become postīd, antiīd, suprad, extrad, &c. Perhaps āpūd, *near*, may be only another form of āb; or, as the Greeks wrote it, āpō, *by*. Lastly, ād, *near*, is probably itself an abbreviation of āpūd, just as ā is of āb, and as of abs. All this is consistent with the original meaning of āb, as may be seen in the syntax.

821. The other changes which prepositions sometimes undergo before verbs may be seen in the tables of perfects and supines, §§ 533—554.

822. From prepositions and two of the pronouns demonstrative are formed adjectives in *těro* \* and *ěro*; and from these again, prepositions in *těr* or *ěr*, and in *trā* or *rā*. Thus from *sŭb*, *up*, is formed the adjective *sŭpěro*, *upper*; whence the prepositions *sŭpěr* and *suprā*, *above*. So from the obsolete root *inf*, or rather *něf*, *below*, is formed first the adjective *infěro*, *lower*, and secondly the preposition *infra*, *below*. Again, from *in*, *in*, is formed first the obsolete adjective *intěro*, *inner*, and thence the prepositions *intěr*, *between*, and *intrā*, *within*, &c.

823. From prepositions and two of the pronouns demonstrative are formed comparatives and superlatives. Thus from *prae* or *přo*, *before*, a comparative, *priřr*, *former*, a superlative, *prmo*, *first*; from *in*, *in*, a superlative, *imo*, *inmost*; from *sŭb*, *up*, a superlative, *summo†*, *uppermost*; from *post*, *after*, *postŭmo‡*, *last*; from *ěc* or *ex*, *out*, *extŭmo*, *outmost* or *uttermost*; from the pronominal root *ci*, *this* or *near*, *citŭmo§*, *hithermost*, *nearest*; from *ol*, *yon*, *ultŭmo§*, *farthest*.

824. Comparatives and superlatives are also formed from the intermediate adjective in *těro* or *ěro*. Thus from *post*, *after*, is formed first the adjective *postěro*, *after*, and thence a comp. *postěriřr*, and a superl. *postrěmo*; from *ěc*, *out*, an adj. *extěro*, *outer*, and thence a comp. *extěriřr*, and superl. *extrěmo*; from *dě*, *down*, an obsolete adj. *dětěro*, and thence a comp. *dětěriřr||*, *worse*, and superl. *detrŭmo||*, *worst*; from *sŭb*, *up*, an adj. *sŭpěro*, *upper*, and thence a comp. *sŭpěriřr*, *higher*, and a superl. *suprěmo*, *highest*, &c.

825. From the simple prepositions and from the adjectives in *tero* and *ero* are formed other adjectives in *no*; as,

\* These are in fact comparatives, as may be seen in the Greek *πρo-τερο*, &c.

† For *sŭbŭmo* or *sŭpŭmo*. In the same way from *sŭb*, *up*, and *ěm*, *take*, is formed the compound *sŭm*, *take up*. Indeed the best MSS. more commonly have *summ*, *take*.

‡ The vulgar orthography is *posthumo*, which is grounded upon a ludicrously erroneous derivation from *post hŭmum*.

§ Related respectively to *ho*, *this*, and *illo*, *yonder*.

|| Literally *lower*, *lowest*; but they occur only in the sense of *value*.

Sūpīno, *looking upward*; prōno, *looking downward*.

Superno, *above*; inferno, *below*.

Externo, *without*; interno, *within*.

826. From some of the prepositions are formed adjectives in ico.

Thus,

Postico, *behind*, as postica jānuā, *the back gate*.

Antico or antiquo, *preceding* (either in time or value).

827. From some of the prepositional superlatives are formed adjectives in ti; as,

From summo, *highest*, summāti or summāt, *of the highest rank*.

From infūmo, *lowest*, infūmāti or infūmāt, *of the lowest rank*.

828. Adverbs in tūs are formed from prepositions; as,

Intūs, *within*; subtūs, *under*.

829. For the adverbs in tro and trin from prepositions, see below.

830. The prepositions\* in use before substantives are the following:

First, before accusatives alone:

|                                |  |                      |
|--------------------------------|--|----------------------|
| ad, to.                        | contrā, facing.                        | prōpē, near.         |
| advorsum or advorsūs, towards. | ergā, towards.                         | propīūs, nearer.     |
| <i>towards.</i>                | infrā, below.                          | proxīmē, nearest.    |
| antē, before.                  | intrā, within.                         | praetēr, beside.     |
| apūd, near.                    | intēr, between.                        | sēcundum, following. |
| circā, round.                  | juxtā, near.                           | suprā, above.        |
| circum, round.                 | ob, towards.                           | trans, across.       |
| circitēr, about.               | pēnēs, in the hands of. (uls), beyond. |                      |
| cīs, on this side of.          | pēr, through.                          | ultrā, beyond.       |
| citrā, on this side of.        | post, after.                           |                      |

831. Secondly, before ablatives alone:

|                           |                      |
|---------------------------|----------------------|
| āb, abs or ā, by or from. | ēc, ex or ē, out of. |
| absquē, without.          | prae, before.        |
| cum, with.                | prō, before.         |
| dē, down from.            | sinē, without.       |

832. Thirdly, before an accusative or ablative:

\* Many of these prepositions are common to the Greek language; viz.

|                               |                 |                          |
|-------------------------------|-----------------|--------------------------|
| āb = ἀπὸ.                     | ēc = ἐκ.        | obn or cum = σὺν or ἔνν. |
| āb = ἐκ.                      | antē = ἀντί.    | prō = πρὸ.               |
| sūb and supēr = ὑπὸ and ὑπέρ. | in = ἐν or εἰς. | post = μετὰ or παρὰ?     |

in, in.

sūb, up or under.

subtēr, under.

sūpēr, upon.

833. Clam, *secretly*; cōram, *face to face*; pālam, *openly*; sīmūl, *at the same time*; tēnūs, *extending*; versūs, *towards*; usquē, *all the way*, or *all the time*, are rather adverbs than prepositions. But see the syntax of prepositions.

834. Other prepositions are found in the composition of verbs and adjectives; viz.

Am\* or amb, *round*; as, am-būr, *burn round*, singe; amb-ēd, *eat round*; and the adj. ancīp or ancīpīt, *two-headed*.

Dī† or dīs, *different ways*; as, dis-cēd, *depart*; and from corda, *string*, the adj. dis-cord or discordi, *of a different note*.

Rē or rēd, *back*; as, rē-pell, *drive back*; rēd-i, *go back*; and the adj. rē-dūc, *returning*.

Sē‡ or sēd, *aside*; as, sē-pōn, *put aside*; and the adjectives sē-cūro, *unconcerned*; sē-cord or sō-cord, *spiritless*.

Veh§ or vē, *away*; as the adj. vēcord (*heartless*, i.e.), *senseless*; vēhēment or vēhēmenti (*devoid of mind*), *furious* ||.

835. The prepositions, in modern editions, are usually written in immediate connection with verbs, but separately from nouns. The Romans themselves, however, generally wrote them in connection with nouns also: as, infōrō, *in the forum* ¶.

836. Hence, if an enclitic be inserted, it commonly follows the noun, not the preposition: as, inforoque, *and in the forum*, or, to copy the modern mode of printing, in foroque.

837. If the preposition be repeated it has a stronger emphasis, and may be separated from the noun: in cūriā inquē fōrō\*\*, *in the senate house and in the forum*.

\* Related to the Greek ἀμφι.

† Related to the Greek δια, and the German zer.

‡ Related to the English sund-er, and German sond-ern.

§ Related to the German weg, and English away.

|| To these might be added the solitary example of neg, *after*; viz. neg-lēg (*leave behind*) *neglect*. This prefix is identical with the German nach, and consequently with the English nigh.

¶ This consideration is of importance in the laws of metre.

\*\* Precisely on the same principle, and under the same circumstances, Lucretius separates the preposition even from a verb, and writes disquē sūpavit for dissūpavitquē.

838. TABLE OF DERIVATIONS FROM PREPOSITIONS.

| Preposi-<br>tional<br>root. | With<br>s or d. | ěro, těro. | ěr, těr,<br>tūs.  | rā, trā.  | rō, trō.  | trin.    | Compa-<br>rative. | Superla-<br>tive.                  | Comp.<br>from<br>ěro, těro. | Superl.<br>from<br>ěro, těro. |
|-----------------------------|-----------------|------------|-------------------|-----------|-----------|----------|-------------------|------------------------------------|-----------------------------|-------------------------------|
| In                          | ind             | (intěro)   | intěr<br>intūs }  | intrā     | intrō     | intrin * | —                 | Imo †<br>intūmo<br>extūmo<br>summo | intěrjōr                    | —                             |
| ěc                          | ex              | extěro     | —                 | extrā     | —         | extrin * | —                 | —                                  | extěrjōr                    | extěmo                        |
| sūb                         | sus             | sūpěro     | supěr<br>subtěr } | suprā     | —         | —        | —                 | —                                  | sūpěrjōr                    | sūpěmo                        |
| dě                          | —               | (dětěro)   | —                 | —         | —         | —        | —                 | —                                  | dětěrjōr                    | dětěrrūmo                     |
| (inf) ‡                     | —               | infěro     | —                 | infā      | —         | —        | priōr             | infūmo<br>primo                    | infěrjōr                    | —                             |
| prō                         | prōd            | — §        | —                 | —         | porrō     | —        | —                 | —                                  | —                           | —                             |
| rě                          | rěd             | (rětěro)   | —                 | —         | retērō    | —        | —                 | —                                  | —                           | —                             |
| cis                         | cis             | (cītěro)   | —                 | citrā     | citrō     | —        | —                 | cītūmo                             | cītěrjōr                    | —                             |
| ul                          | uls             | (ultěro)   | —                 | ultrā     | ultrō     | —        | —                 | ultūmo                             | ultěrjōr                    | —                             |
| post                        | postid          | postero    | —                 | —         | —         | —        | —                 | postūmo                            | postěrjōr                   | postěmo                       |
| antě                        | antid ¶         | —          | —                 | —         | —         | —        | —                 | —                                  | —**                         | —                             |
| cōn                         | —               | (contěro)  | —                 | contrā †† | contrō †† | —        | —                 | —                                  | —                           | —                             |

\* Seen in intrinsécūs, extrinsécūs.

† *Inmost or lowest*. Compare with the corresponding words in this column the Greek *εἴσω* (for *εἴσω*), *ἔσω*, *πρῶτο*.‡ Or perhaps *nēf*. Compare the English *neath*, the Greek *ε-νε-ποι*, *ε-νε-ποι*, *νε-ποι*.§ This place might be filled by the Greek *πρῶτος*.¶ From *hō*, *this*; *illō*, *yonder*.

¶ For the rest of this column, as formed from other prepositions, see second note page 149.

\*\* The word which naturally suggests itself for this place is of doubtful Latinity.

†† As *contrā* is to *cōn* or *cum*, so is the German *widder* to the English *with*.‡‡ This word is seen in the participial form *contrō-  
verso*, *opposed*.

A similar table for the English language will illustrate this table:—



| Preposition. | -er, -ther. | Superl.    | Superl. from -er. | Comp. Preposition. | -wards.     |
|--------------|-------------|------------|-------------------|--------------------|-------------|
| in           | inner       | inmost     | innermost         | —                  | inwards     |
| out          | outer }     | outmost }  | outermost }       | (be out) }         | outwards    |
|              | utter }     | utmost }   | utmostest }       | about ? }          |             |
| up           | upper }     | upmost     | uppermost         | above              | upwards     |
|              | over }      |            |                   |                    |             |
| low          | lower       | lowest     | —                 | below              | —           |
| neath        | nether      | —          | nethermost        | beneath            | —           |
| fore }       | farther }   | foremost } | —                 | before }           | forwards    |
| for }        | former }    | first }    | —                 | (afore) }          |             |
| back         | —           | —          | —                 | aback              | backwards   |
| he, the      | hither      | —          | hithermost        | —                  | hitherwards |
| yon          | yonder      | —          | yondermost        | beyond             | —           |
| hind         | hinder      | hindmost   | hindermost        | behind             | —           |
| aft          | after       | —          | aftermost         | abaft              | afterwards  |
| nigh         | nigher }    | next       | nearest           | —                  | —           |
|              | near* }     |            |                   |                    |             |

## 839. CONJUNCTIONS.

The name conjunction is commonly given to several classes of particles which require to be distinguished.

840. *Copulative* conjunctions are those which unite words, phrases or sentences, without making one dependent upon another. Such are *et*, *and*, the enclitic *quē†*, *and*, *atquē*, *and*; *vě†*, *or*, *aut§*, *or*; together with the interrogative particles *an*, *or*, *ně*, *or*.

841. There are several words compounded of the above particles, which also serve as copulative conjunctions: for instance, *něquē*, *nor*; *něvě*, *nor*; *sive*, *or if*.

842. Many of these may be used in pairs: as, *et hoc et illūd*, *both this and that*; *Dique hōmīnesquē*, *both gods and men*; *vě hoc vě illūd*, *either this or that*; *aut hoc aut illūd*, *either this or that*; *něque hoc něque illūd*, *neither this nor that*; *sivē hoc sivē illūd*, *whether this or that*.

\* Also *nearer*, a comparative from a comparative.

† The same as the Greek *τε*. Compare the interrogatives *tis* and *quis*.

‡ Probably an obsolete imperative of the verb *vōl*, *wish*.

§ Probably a corruption of *alterum*, as our *or* is of *other*. Compare the German *oder*.

843. Several of the particles above-mentioned admit of abbreviation. Thus, atquē, vēl, něquē, něvē, sive, may severally become āc, vē, něc, meu, seu.

844. Many adverba, when used in pairs, perform the part of copulative conjunctions : as, nunc hoc nunc illūd, *now this now that*; mōdo hoc mōdo illūd, *at one time this at another that*; tum sapiēs, tum fortis, *on the one hand wise, on the other brave*.

845. Certain phrases which run in pairs may also perform the office of copulative conjunctions : as, nōn mōdo hoc, sēd ētiam illūd, *not only this, but also that*.

846. *Adjunctive* conjunctions are those which unite a dependent sentence to the main sentence, as antēquam in the compound sentence : antēquam lux nōs obrīmīt, erumpāmus, *let us sally out, before daylight comes upon us*.

847. *Adjunctive* conjunctions are often formed by prefixing a preposition to some derivative from the pronoun quo : as, quam, quōd, ūt\*.

\* This use of quam, quod, ut, is probably to be explained on the principle on which Horne Tooke has explained the origin of the English conjunction *that*. *I know that he is returned* may be resolved into two sentences : *He is returned, I know that fact*. So, in Greek, λέγω ὅτι τεθνήκε, I say this : he is dead. The quam, quod, ut, then have, in the phrases we are speaking of, the signification *this* or *that*, a meaning which accords with the use of the Greek relative in Homer. The particles in question enable the reader to pause before the words to which they refer. So long as we have only a preposition and noun no such pause is requisite. In the same way the mathematician reads  $a \times b$ , *a into b*; but if we substitute for *b* a quantity containing more than one term, a pause is required in reading, and a vinculum in writing : as,  $a \times \overline{b + c}$ , which is read, *a into . . . . b + c*. Precisely in the same way, if a long infinitive or subjunctive clause be employed after a Latin verb, it adds to perspicuity if we insert near the main verb hoc, itā, or sic. Thus, Cicero says, Velim ita statutum habeas, me tui memoriam cum summa benivolentia tenere : and again, Sic habeto, neminem esse qui me amet quin idem te amet ; and Terence says, Hoc scio, esse meritam ut memor esses sui. Lastly, the French form in the same way their conjunctions *puis-que, sans-que, pourquoi, par-ce-que*; the Germans, *in-dem, nach dem, dar-aus dass*; and the English, *before that, beyond what, according as*. See 'Penny Cyclopædia,' under the words Article and Conjunction.

Thus there are : *post-quam, after that or after* ; *antē-quam\**, *before that or before* ; *sūper-quam, beyond what* ; *pro-ūt, according as*.

848. Conjunctions of this character perform for a secondary sentence the same office which simple prepositions perform for nouns. Thus the same idea might be expressed by *antē lucem ērumpāmūs, let us sally out before daylight*. Or, again, we may say either *post rēditum ejūs, after his return*, or *postquam rēdiit, after he returned*.

849. Sometimes, instead of a preposition, a comparative adjective or adverb, or other word of comparison, precedes the relative adverb : *as, mājor quam spērāvēram, greater than I had hoped* ; *priusquam spērāvēram, before I had hoped* ; *ālīter quam spērāvēram, differently from what I had hoped* ; *sīmūl ut vīdī eum, the moment I saw him*.

850. Or some phrase may precede : *as, eō consiliō ut tē terrērem, with the design that I might frighten you or of frightening you* ; *hāc lēgē ut nē rēdeās, with the condition that you shall not return*.

851. Sometimes the relative adverb is doubled : *as, ultrā quam ut vīdeam, beyond seeing* ; *sūper quam quod dissensērāt, besides the fact that they had disagreed*.

852. Sometimes a derivative from *eo*, *this*, is inserted between the preposition and the relative adverb : *as, post-eā quam, after* ; *pro eo ūt, accordingly as* ; *pro-inde ūt, just as* ; *propter-eā quod, for the reason that* ; *ex eo quod, from the fact that* ; *in eo ūt, in the act of*.

853. Sometimes the particle *atquē†* or *āc* occupies the place of the relative. Thus we may say *sīmūl ūt, at the same time that, as soon as*, or *sīmūl atquē, as soon as* ; and in familiar Latin, *mājor atquē, greater than*.

854. Sometimes the relative particle is omitted. Thus, we may say, *sīmūl ut rēdiit or sīmūl rēdiit, as soon as he returned*.

855. Very frequently the prepositional word is omitted, and a solitary relative adverb performs the office of a conjunction : *as, ūt,*

\* Sometimes the preposition is separated. Thus we might say, *Ante erumpamus quam lux nos obrimit*.

† This use of *atquē* grows out of the abbreviation of a longer phrase. Thus, *Aliud ego dico atque aliud tu dicis, I say one thing and you say another*, easily degenerates into *Aliud ego dico atque tu*.

*how, when, in order that*; *quum, when, quandō, when*; *quōd, because*.

856. Or the relative may be accompanied by its noun: as *quā-rē*, or abbreviated *cūr, why*.

857. Or the relative adverb may have an enclitic particle attached to it: as, *quandō-quīdem\*, since, quon-iam (= quum jam) since*.

858. These relative adverbs are used in direct questions, in which case they no longer perform the office of conjunctions, and may be more conveniently called interrogative adverbs: as,

*Quandō, when? Cūr, why? U't, how? Quoād, how long? &c.*

859. Many conjunctions have correlative adverbs in the main sentence which point to them; and these, in one sense, may also be called conjunctions†.

Thus, *Itā, so*, and *sic, so*, answer to *ūt, as*; *tam, so*, to *quam, as*; *tum, then*, to *quum, when*; *tamen, yet*, to *quanquam, although*; *ita, on the condition*, to *sī, if*; *sic, on the condition*, to *sī, if*; *āt, yet*, to *sī, if, &c.*

## 860. INTERJECTIONS.

Interjections are abbreviated sentences which denote a sudden and hasty emotion of the mind. They are commonly inserted in another sentence as a parenthesis.

861. A few of them admit of being analysed. Thus, the formula, *so may such a deity preserve me*, is the source of several.

*Itā me Hercūlēs adjūvēt* is corrupted into *mehercūles, mehercūle, mehercle, hercle*.

*Itā mē Deus Fīdiūs‡ adjūvēt*, into *mēdius-fīdiūs*.

*Itā mē Deus Pollux adjūvēt*, into *ēdēpol or ēpol*.

And similarly, from the names of Castor, Juno, Ceres, there arise the interjections *mēcastor or ēcastor, ējūno, ēcēre*.

\* Perhaps this word was pronounced as a trisyllable, *quandōquem*. See 'Penny Cyclopædia,' under Terentian metres.

† In fact, they are to their conjunctions what the antecedent is to the relative; and the relative itself is the great conjunction of all languages.

‡ That is the god of Faith, like the Greek *Zeus ὀρκιος*. Some derive this phrase from *Διός filius, i. e. Hercules*.

862. Some of the more common interjections are

Ah, *alas*.

A'tăt or attăt (for atatat) fromăt, *but*, denoting a sudden discovery, *but I have it; yes, yes*.

Eccě\*, *behold*.

Ehem, hem, denoting surprise, *ah!* often best translated by repeating the word which caused the surprise.

Eheu, heu, *alas*.

Ehō†, calling a person to you, *here, answer me this*.

Ejă, *quick!* and various other senses.

En, em, hem, *behold, see*.

Eu, and euge, *good! bravo!*

Ha ha, or ha ha ha, *ha ha ha!* (laughing).

Hei or ei, *alas!*

Heus, *harkes*.

Hui, *bless me!*

Nae, *verily*.

Oh, o, denotes emotion, *oh!*

Păpae, *ye gods!*

Prōh, prō, denotes wonder, *oh!*

St, *hst, hush*.

Vae, *woe!*

Vah has various senses, depending upon the tone in which it is uttered, and must be translated according to the context.

863. There are also several neuter adjectives which are used as exclamations: as, mălum, *ill betide you, the deuce*; infandum, *unutterable thought, &c.*

864. A few verbs are used in the same way: as, ăgě, *quick*; quaeo, *prythee*; ămābo, *please*; obsecro, *by all that's sacred*.

865. The preposition pěr, with its accusative, in the sense of exploring, belongs to the class of interjections: as, per dextram hanc, *by this right hand*.

\* Probably the jussive of an old verb connected with oeco and očulo, *the eye*.

† Probably connected with hō or hūc, *hither*.

## SYNTAX.

866. SYNTAX means the connection of words in a sentence. In treating this part of grammar the same order will be followed as in the former part.

## NOUNS.

## NOMINATIVE CASE.

867. The nominative\* case marks the quarter from which an action† proceeds. Hence the nominative is commonly a living being: as,

Pastor cāpellae cornū frēgērāt (*Phaedr.*), A shepherd had broken a goat's horn.

A'pēr sēgētēs prēcūlcāt (*Ov.*), The wild boar tramples down the crops.

868. Instead of living beings, inanimate‡ and abstract nouns are often used as the nominative: as,

Cursum mūtāvīt amnīs (*Hor.*), The river has changed its course.

Diēs lēnīt īrās (*Cic.*), Time assuages wrath.

869. The agent may act upon the agent. Hence the nominative is used with reflective verbs: as,

Rhēnus septentrionālī ōceānō miscētūr (*Tac.*), The Rhine mixes (itself) with the Northern Ocean.

870. As the use of the passive§ has grown out of that of the reflective, the nominative is also found with passive verbs: as,

Insūla adpellātur Monā (*Caes.*), The island is called Mona.

871. As verbs of a static character have generally something of action|| mixed up with them, the nominative is used before static verbs: as,

Tūrē cālēt ārae (*Virg.*), The altars are warm with incense.

\* See §§ 44, 48, 368, 381.

† The active verb is probably the oldest form of the verb.

‡ This savours of poetry, but language in its early state is always and of necessity what we call poetical.

§ See §§ 379, 380, 381, 382.

|| Thus, he who sleeps often snores or drops his head, or dreams. At any rate the going to sleep is commonly preceded by certain acts of preparation.

872. The old construction of verbs of feeling is seen in §§ 700, 889, &c. But a large number of verbs which denote feeling have a nominative like other static verbs: as,

*Cicēro eum ēt āmābāt et vērēbātūr* (*Cic.*), Cicero both loved and respected him\*.

Impersonal verbs admit a nominative of a neuter pronoun, just as in English we use *it, there*.

*Hoc lūciscit* (*Ter.*), It is getting light here.

*Non te haec pudent?* (*Ter.*), Are you not ashamed of these things?

873. Thus the nominative is used before verbs of almost every kind. A very common use of it is before the verb signifying 'be': as,

*Tu es tristis* (*Ter.*), You are melancholy.

*Sēnectūs ipsa est morbūs* (*Ter.*), Old age itself is a disease.

874. Some grammarians are in the habit of treating those sentences which have the verb 'be' as the form to which all others are to be reduced. Hence they divide a sentence into three parts:

The Subject, that of which you speak;

The Predicate, that which you say of the subject; and

The Copula, or verb 'be,' which unites the subject and predicate.

Thus, for instance, in the sentence or proposition, 'man is an animal,' *man* is the subject, *animal* the predicate, *is* the copula.

The subject, according to this system, is the nominative case. When, instead of the verb 'be,' another verb is used, they resolve it into some part of the verb 'be' and a participle. Thus, *Cicero writes a letter* is resolved into *Cicero is writing a letter*, where *Cicero* is the subject, *writing a letter* the predicate, *is* the copula.

875. The substantive, adjective, or participle that accompanies the verb 'be' as a predicate, is in Latin made to agree in case with the subject nominative, and is called the nominative of the predicate†. Thus,

*Sāpientia est rerū dīvinārum ēt hūmānarū scientiā* (*Cic.*), Philosophy is the knowledge of things divine and human.

\* The old writers said *Cicēro ēius vērēbātūr*, or even, *Cicērōnem ēiūs vērēbātūr*.

† This nominative in the predicate must be referred to what grammarians call attraction. The German language in such cases very properly divests the adjective of all case: *der mann ist gut*, not *guter*. See also below.

Insignis annus hieme nivosa fuit (*Liv.*), The year was remarkable for a snowy winter.

Viae clausae, Tiberis innavigabilis fuit (*Liv.*), The roads were blocked up, the Tiber not navigable.

876. In the same manner other verbs have at times a nominative in the predicate referring to and agreeing in case with the subject nominative: as,

Munitiōēs integræ manebant (*Caes.*), The fortifications remained untouched.

877. The accusative with the active verb becomes a nominative with the passive: as,

Marcium consulem creaverunt, They made Marcius consul.

Marcus consul creatus est (*Liv.*), Marcius was made consul.

Deiotarum regem sociumque et amicum adpellant, They call Deiotarus king, ally, and friend.

Deiotarus rex sociusque et amicus adpellatur (*Cic.*), Deiotarus is called king, ally, and friend.

Siciliam provinciam faciunt, They make Sicily a province.

Fit\* Sicilia provincia, Sicily is made a province.

878. Even when these verbs are in the infinitive mood dependent upon another verb, the noun in the predicate referring to the subject nominative will still agree in case with the subject nominative, if no reflexive pronoun in the accusative be interposed: as,

Homines minus creduli esse coeperunt (*Cic.*), Men began to be less credulous.

Vis formosam† videre, You wish to appear beautiful.

879. It is only in poetry that we find such phrases as

Sensit‡ delapsus in hostis (*Virg.*), He perceived that he had unwittingly fallen among the enemy.

880. In the old authors, and in the poets, the nominative is found for the vocative: as,

Aggedum Pontifex Publicus praei verba quibus me pro legionibus

\* This verb is in meaning a passive. See § 736.

† The insertion of the pronoun te would require a change: thus, Vis te formosam videre, You wish yourself to appear beautiful.

‡ In prose it must have been Sensit se delapsum in hostis.



děvoveam (*Liv.*), Come, Priest of the State, repeat (for me to follow) the words in which I am to devote myself for the legions.

881. In interjectional phrases the verb is often understood : as, *Eccē littērae* (*i. e. mīhi trāduntūr*) (*Cic.*), Behold, a letter is all at once put into my hand\*.

## VOCATIVE.

882. The vocative is used in addressing a person : as,

*Dic Marcē Tulli* (*Cic.*), Speak Marcus Tullius.

883. In the old writers, and in the poets, the vocative is sometimes used with verbs of the second person, instead of the nominative : as,

*Mactē virtūtē esto* (*Liv.*), Be increased in virtue, *i. e.* Go on in thy virtuous course, and heaven bless thee.

*Quō mōritūrē ruīs?* (*Virg.*), Whither dost rush to die†?

## ACCUSATIVE.

884. The accusative case answers to the question whither. Hence motion to towns or small islands is expressed by the accusative : as, *Concessit Cāpuam* (*Liv.*), He withdrew to Capua.

*Navigābat Syracūsās* (*Cic.*), He was sailing to Syracuse.

885. With the names of countries the preposition *in* is usually employed‡. But the poets use the simple accusative with names of countries, and even other words, after verbs of motion : as,

*Itāliam fātē prōfūgus Lāvināquē vēnit Littōrā* (*Virg.*), To Italia, by fate an outcast, and to the Lavine beach he came.

886. The accusatives *dōmum*, *rūs*, *fōrās*, are used after verbs of motion : as,

*Dōmum rēvertērē* (*Cic.*), They turned back home.

*Rūs ibo* (*Ter.*), I shall go into the country.

*Ecfūgi fōrās*, I escaped into the street.

\* For the nominative in apposition see below.

† For the vocative in apposition, &c., see below.

‡ Thus, *Tārentum in Itāliam vēnit*, He came to Tarentum in Italy.

If any phrase be added by apposition to the name of the town the preposition *in* is required : as, *Se contulit Tarquinius in urbem Etruriae florentissimam*. *Cic. R. P. ii. 19.* See also Sallust, *Jug. 75.*

887. The Verbal Substantives in *tu* (called *Supines*) are used in the accusative after verbs of motion : as,

*Eō pābulātum vēnient* (*Cæs.*), They will come here to get fodder.  
*Spērō dēbellātum irī*, I hope that they are going to finish the war.

888. After active verbs the object to which the action is directed is put in the accusative case : as,

*Dōmīnus servom verbērāvīt*, The master flogged the slave.

889. The impersonal verbs of feeling have the accusative of the person who suffers that feeling : viz.

*Mē mīsērēt ejūs, et pīget*;

*Pūdet taedetque ac paenitet* : as,

*Eōs infāmie suae non pūdet* (*Cic.*), They are not ashamed of their infamy.

890. So also certain other impersonals take an accusative of the person who suffers : viz.

*Mē vel tē jūvat dēcetquē*

*Tum praetērit fūgit lātetquē*

*Fallīt oportet dēdēcetquē* : as,

*Nēmīnem vostrum praetērit* (*Cic.*), It escapes no one among you.

891. Many reflexive verbs, called Transitive Deponents, take an accusative\* : as,

*Nātūram sēquī†* (*Cic.*), To follow nature.

892. The perfect participle of what are commonly called passive verbs are used, particularly by the poets, like those of reflexive or deponent verbs, and so take an accusative case : as,

*Strātus membrā sūb arbūtō* (*Hor.*), Having spread his limbs under an arbute tree.

*Adversum fēmur trāgūla ictūs†* (*Liv.*), Wounded in the front of the thigh with a tragle.

893. Similarly, some verbs, which are commonly intransitive,

\* This and some of the following sections have been anticipated. See §§ 400 to 404. But the repetition was necessary for completeness.

† The compound *obsequi*, to follow the wishes of any one, to oblige, requires a dative of the person obliged, agreeing thus with the Greek construction of the allied word *ἐκ-ομαι* (*Aorist, ἐ-εκ-ομην*).

‡ *Ictus*, 'having it wounded.'

are occasionally used (by the poets more particularly) with an accusative: as,

*Ingrāti ānīmī crīmēn horreo (Cic.),* I dread the charge of ingratitude.

894. Some verbs, commonly intransitive, take an accusative of a noun related to the verb in form or meaning (called the cognate accusative), often in order to attach thereto an adjective: as,

*Mirum somniāvi somnium (Plaut.),* I have dreamed a wonderful dream.

*Ãmanti hērō servītūtem servīt (Plaut.),* He is in the service of an affectionate master.

*Ālium cursum petivīt (Cic.),* He went another route.

895. Similarly, the verbs of smelling and taste, and a few others, take an accusative which defines the nature: as,

*Piscīs ipsum mārē sǎpīt (Sen.),* The fish tastes of the very sea.

*Õlet pērēgrīnum (Cic.),* It has a foreign smell.

*Rēdōlēt antiqūitātem (Cic.),* It savours of antiquity.

896. Verbs of making, creating, electing, have an accusative of the new condition or office (called the factitive accusative), besides the accusative of the object: as,

*Me hēbētem mōlestiāe reddīdērunt (Cic.),* For myself, troubles have made me dull of feeling.

*Ancum Marcium rēgem pōpūlus creāvīt\* (Liv.),* The citizens elected Ancus Marcius king.

897. So also verbs of calling, thinking†, showing, seeing, take two accusatives: as,

*Octāvium suū Caesārem sālūtābant (Cic.),* Octavius his own friends saluted as Caesar.

*Sōcrātēs tōtiūs mundi se incōlam et civem arbītrābātūr (Cic.),* Socrates thought himself an inhabitant and citizen of the universe.

*Grātum mē praebeo (Cic.),* I show myself grateful.

\* There is a sort of *motion to* in this construction: 'They put him into the office.' A German, indeed, would insert the preposition signifying 'to:' as, *Sie wählen ihn zum Führer*, They choose him leader.

† With verbs of thinking the ablatives *nūmērō* and *lōcō*, and the preposition *prō*, are also used: as, in *nūmēro hostium eum hābeo*, in *lōco hostis hābeo*, *pro hoste eum hābeo*.

898. The verbs *dōce*, *teach*, *cēla*, *hide*, *keep in the dark*, may have two accusatives, one of the thing, one of the person : as,

*Quid tē, littērās dōceam?* (*Cic.*), What, am I to teach you your letters?

*Non tē cēlāvī sermōnem Ampī* (*Cic.*), I did not conceal from you the conversation with Ampius\*.

899. The thing taught or concealed may be in the accusative with the passives of these verbs, the accusative of the person becoming the subject :

*Cēlābār* (*Cic.*), I was kept in the dark.

*Nos ne hoc tamdiū cēlātōs?* (*Ter.*), To think that we, of all people, should have been kept in the dark about this so long.

*Dulcis doctā mōdōs* (*Hor.*), Taught sweet measures.

900. Some transitive verbs of motion, compounded with *trans*, *circum*, *praetēr*, *ād*, may have two accusatives, one of the thing crossed, &c., one of what is conveyed across, &c. : as,

*Ibērū cōpiās trāiēcīt* (*Liv.*), He threw his forces over the Ebro.

*E'qūitātū pontem transdūcīt* (*Caes.*), He leads the cavalry over the bridge.

*Idem jusjūrandū ādīgīt Afrānium* (*Caes.*), He compels Afranius to take the same oath.

901. The thing crossed, &c., may, with the passive verb, be an accusative† : as,

*Belgae Rhēnū transdūcuntūr* (*Caes.*), The Belgae cross the Rhine.

*Scōpūlōs praetervectā vīdētūr ōrātiō meā* (*Cic.*), My speech seems now to have passed by the rocks.

902. Many verbs of asking, begging, demanding, may have two accusatives, one of the person, the other of the thing : viz.

\* These two verbs are also used with 'dē,' of the matter referred to, or with an ablative alone of the means employed : as, *celare* or *docere de aliqua re*, *docere fidibus*.

† Or, so far as *traic*, *trāmitt* are concerned, in the nominative : as, *Rhōdānus trājectūs est*, The Rhone has been crossed.

With the thing conveyed the nominative is required in the passive : as, *exercitus trājectūs est*.

Rōga, perconta (r.) flāgītaquē  
 Posc, rēposc, interrōgaquē  
 Quaes, ēt ōra postūlaquē: as,

Pācēm tē poscīmūs omnēs (*Virg.*), Peace of thee ask we all\*.

903. The thing asked with the passive verb may be an accusative: as,

Scītō mē nōn essē rōgātum sententiam (*Cic.*), You must know I was not asked my opinion.

904. Many verbs which are originally intransitive†, become transitive when compounded, as, from ī-rē, to go, is formed co-ī-rē, 'to go together,' or 'meet,' and hence

Coīrē sōcietātem (*Cic.*), To form a partnership‡.

So, from versā-rī, to turn, is formed ā-versā-rī, to turn away: and hence,

Fīlium āversātūs (*Liv.*), Turning away from his son.

Aversātur scēlūs (*Curt.*), He turns away in horror from the (proposed) crime.

905. Some transitive verbs, when compounded, slightly change their meaning, and thus have a changed construction: as, from spargē, scatter, sprinkle, spargēre āquam, to sprinkle water; but conspargēre|| ālīquem āquā, to besprinkle any one with water.

906. Hence some verbs have a double construction¶, one derived from the simple verb, one from the changed meaning of the compound, viz.

Adsparg ēt insparg indu-ō-quē,  
 Exu circúmdu inperti-ō-quē,  
 Addē circúmfund insēr-ō-quē.

\* Pēto, beg, and quaer, ask, never take an accusative of the person, but employ a preposition, the first āb, the second, āb, ex, or dē.

† See § 403.

‡ Hence in the passive sōcietās coītūr, a partnership is formed.

§ Only the poets, and their prose imitators, use sparg in the sense of 'besprinkle.'

|| The same difference exists between sper and consper, between sēr and consēr or obsēr.

¶ See § 404.

907. Substantives from verbs occasionally follow the construction of the verb, and take an accusative: as,

*Dōmum rēditiōnis spē sublātā (Caes.),* The hope of returning home being taken away.

*Quid tibi hanc cūratiō est rem? (Plaut.),* What business have you to trouble yourself about *this* matter?

*Quid tibi istunc tactiō est? (Plaut.),* What business have you to touch that person?

908. The adjectives *prōpiōr* and *proxūmo*, and the adverbs *prōpiūs* and *proxūmē*, from the preposition *prōpē*, sometimes, like that preposition, take an accusative (as well as a dative): as,

*Exercitum hābērē quem proxūme hostem (Cic.),* To keep the army as near as possible to the enemy.

*Lăcōnicūs āger proxīmus finem eōrum est (Liv.),* The territory of the Lacones is nearest to their frontier.

909. The neuters of pronouns and common adjectives or substantives are often used in the accusative where other nouns in the accusative would be rare, or even inadmissible. In these cases the English language often requires the insertion of a preposition:

*Id tibi~ suscenseo,* I am angry with you for this.

*Unum omnēs stūdent,* They are all eager for one object.

*Illud tibi~ nōn assentiōr,* One thing I do not agree with you in.

*Nihl hābet quod gaudeāt,* He has nothing to rejoice at.

*Hoc ōpēram do,* I am labouring at this.

*Utrumquē laetōr,* I am delighted at both things.

*Quid lăcrimās?* What are you crying for?

*I'd auctor sum,* I am the adviser of this.

*Bēnīficio istō nihl ūtītūr,* That advantage you offer he makes no use of.

And even unconnected with a verb: as,

*Id tempōris (Cic.),* At that time.

*Homīnem id aetātis (Cic.),* A man at that age.

*Ego istuc aetātis (Ter.),* I at your time of life.

910. The possessive pronouns in *ā* which accompany the impersonal verbs *rēfert* and *intērest* are in origin accusatives feminine singular. Thus,

*Meā rēfert,* 'it concerns me,' is a corruption of *meam rem fert*,  
'It carries with it a something belonging to me.' So,

Nostra\* interest is a corruption of *nostram inter rem est*, 'It is in the midst of and consequently mixed up with a something belonging to us.'

911. After many active verbs, instead of a single word, a whole sentence may take the place of the object, in which case the secondary verb is put in the infinitive mood, and the agent or subject of that verb is put in the accusative, called the subject accusative. Thus,

Caesar *rēdiit*, Caesar is returned.

Nuntiant Caesārem *rēdiissē*, They bring word that Caesar is returned†.

For other remarks on the construction of the accusative and infinitive see below.

912. Similarly when a subordinate sentence is attached to a verb as its accusative, the nominative of that sentence is sometimes picked out and made the accusative of that verb‡: as,

Scis Marcellum quam tardus sīt (*Caes.*), You know how slow Marcellus is.

Istam tīmes ne illum tālem praeŕpiat tibi (*Ter.*), You are afraid that that girl you speak of will cut you out with that fine gentleman.

\* The use of *rēs* in this sense of interest is common: thus we find *Meā rēs āgitūr*, My interest is at stake; in *rem meam est*, It is to my advantage; *ē rē mea est*, It is suggested by my interest. The explanation above given applies equally to the use of the genitive of the person, as, *Cicēronis rēfert*, Cicēron's interest; as well as the genitive of the value, as, *magnū rēfert*. The long quantity of the *a* is proved by Terence Phormio, iv. 5. 11, and v. 8. 47. Similarly, *postea*, &c., from *posteam*, lengthen the *a* when the *m* is discarded. See also §§ 409, 787, 802.

† A mathematician might have expressed this by—*Fērunt* (*Caesar rēdiit*)em, attaching the symbol of the accusative case to the clause. As the Romans were afraid to do this, adopting what under the circumstances was perhaps the best make-shift, they selected for the addition of the suffix the chief substantive. Again, the passive construction should have been: (*Caesar rēdiit*)s *fertūr*; but here again, by a similar make-shift, they wrote *Caesar rēdiissē fertūr*, and even in the first person *Egō rēdiissē fērōr*.

‡ Hence, even in the passive voice, *An deā sim dūbitōr* (*Ov. Met.*), 'It is doubted whether I am a goddess.' So *Cic. N. D. ii. c. 44 extr. intelligi quāliā sint non possunt*, and *c. 59, ex quō scientia intelligitur quālis sit*.

Non sātis mē pernosti et iam quālis sim (*Ter.*), You do not quite thoroughly understand even yet what sort of person I am.

Tuā mē virtus faciūt ut te audacter mōneam (*Ter.*), Your own worth makes me boldly warn you.

Fac me ut sciam (*Ter.*), Mind you let me know.

913. The prepositions *in* and *sub* sometimes require the accusative, and always after a verb of motive : as,

In urbe est, He is in the city ; but, In urbem vēnit, He came into the city.

Sub mūrō stāt, He stands under the wall ; but, Sub mūrum vēnit, He came up to the wall.

914. The majority of the other prepositions, including all those which do not imply 'motion from,' also govern the accusative. See Prepositions\*.

915. Extent of place or time or degree are commonly expressed in the accusative† : as,

A rectā conscientiā nōn transvorsum unguem discēdit (*Cic.*), He departs not a nail's breadth from a right conscience.

Fossa undēcim pēdēs lātā (*Caes.*), A ditch eleven feet broad.

Dēcem annōs urbs oppugnāta est, For ten years was the city besieged.

Undēviginti annōs nātūs (*Cic.*), Nineteen years old.

Maximam partem lactē vivunt (*Caes.*), For the most part they live on milk.

916. The accusative is occasionally used by the poets in connection with an adjective, to define the particular point, and is often called the Greek accusative.

\* Those prepositions which require the ablative are included in the first two of the following lines ; those which are found with both, in the third line. All others have the accusative alone.

Absquē cum sine, ab cōramquē,

Prae prō dē tēnūs, ec pālamquē,

BOTH, sūpēr in sub, subter clamquē.

† Where a point of space is fixed by a distance from another point, the ablative is used by good writers, and sometimes with the preposition *āb*. But Tacitus and later writers often use the ablative even for extent of time.



Os hūmērosquē dēō sīmīlis (*Virg.*), In face and shoulders like a God.

917. The accusative substantive *vīcem*\* (turn, lot) is often used in an independent manner: as,

Stūpēntīs et suam jam vīcem mēgīs anxios quam illius (*Liv.*),  
Amazed and now more anxious about their own than the other's position.

918. In sentences of exclamation the accusative often appears, the word with which it should have been connected being suppressed: as,

Mē caecum† qui haec antē non vidērim (*Cic.*), My blindness, not to have seen all this before.

Quō mi, inquit, mūtā spēcīem‡, sī vincōr sōnō? (*Phaedr.*)  
What good says she, is dumb beauty to me, if in song I am worsted?

Hem Dāvom tibi§ (*Ter.*), Look, here is Davus at your service.

Bēnē tē pātēr||, (*Op.*), A blessing on thee, sire.

#### GENITIVE.

919. The genitive, like the nominative, denotes 'from.' The difference between their uses is this, that the nominative denotes the source of the action expressed by a *verb*, while the genitive is used chiefly in connection with *substantives*. It will often be found that the preposition *dē* with the ablative may be substituted for the genitive, and sometimes *āb* or *ex*¶.

#### GENITIVE WITH SUBSTANTIVES.

920. The genitive is attached to another substantive to denote the origin of an action, and may be translated by 'from,' 'of,' or the English genitive in *s*: as,

\* The equivalent perhaps in form and meaning of the German *wegen*.

† Perhaps *dīco* understood.

‡ Perhaps *dās* understood. Literally thus: To what end do ye give me beauty?

§ Perhaps *dō* understood.

|| Perhaps *Di adjūvent* understood.

¶ Hence the substitution of *de*, or a word like it, in all the European languages derived from the Latin. In our own language too, 'of' appears to be only a variety of the preposition 'off.'

Consūlis jussū, By an order from the consul, by the consul's order, by order of the consul.

921. This phrase corresponds to consul jussit, where consūl would be called the subject of the verb jussit. Hence this genitive is often called the *subjective* genitive.

922. When of or from a whole a certain part\* only is taken, that whole is expressed by the genitive†. This is often called the *partitive* genitive: as,

Pars militum, A part of the soldiers.

Oratorum praestantissimī, The most distinguished of orators.

Consulū sēnior, The elder of the consuls.

Vīs aurī, A quantity of gold.

Nemo nostrum, Not one of us.

Qui eorum redierunt, Such of them as returned.

Reliquom noctis, The rest of the night.

Delecti militum, Men chosen from among the soldiers,—or, A picked body of soldiers.

Exiguom campī, A small portion of the plain.

Ultimā Celtiberiae, The farthest parts of Celtiberia.

Quod fuit in portū nāvium, What there was in the harbour of ships, i. e. all the ships in the harbour.

Id negoti, That piece of business, or that business.

Aliquid novi, A something of new matter, or some news.

Quantum ejus facere possum, So much of it as I can effect, i. e. So far as I can effect it.

923. The same partitive use of the genitive is found with adverbs: as,

Ubi gentium? Where among the nations? in what part of the whole world?

Eo arrogantiae processerat, He had gone on to that degree of assumption.

\* When the whole are included, the genitive in Latin cannot be used, although in English we still use the word 'of.' Thus, Three hundred of us have sworn—if the three hundred form the whole—must be expressed by Trecenti nos juravimus.

† Instead of this partitive genitive, the prepositions of kindred meaning, such as ex and de, are often used, and even the preposition inter.

Tum tempōris, At that period of time.

Quoad ejus facere possum, To that extent of it which I can effect,  
i. e. So far as I can effect it.

Interea lōci (Ter.), In the meanwhile.

924. When a thing is said to belong to a person, it has generally come from him. Hence the owner to whom anything belongs is in the genitive, which is then called the *possessive* genitive: as,

Asia Rōmānōrum facta est, Asia became the property of the Romans.

Omnia hostium erant (Liv.), The whole country belonged to the enemy.

Plebs Hannibālis tōta erat (Liv.), The commonalty were entirely at the disposal of Hannibal\*.

925. The possessive or partitive† genitive is very common in speaking of a characteristic, office, part, duty‡: as,

Cūjusvis hōmīnis est errare †, nullius nisi insipientis in errore persēverare (Cic.), It is in the character of every man to make a mistake, of none but a fool to persist in a mistake.

Sapientis iudicis † est, quid lex cogat, cogitare (Cic.), It is the duty of a wise judge to consider what the law requires\*.

926. The genitive of connection is not unfrequent: as,

Marci filius, The son of Marcus.

Mater consulis, The mother of the consul.

Rex Galliae, The king of Gallia.

\* Instead of the genitive of the personal pronouns, the possessive adjectives are required: as, Tuum est videre, quid agatur, It belongs to you to see what is going on; Nos nostri sumus, We belong to ourselves, we are our own masters. So also humanum, alienum, imperatorium, muliebre, regium, &c., may be used instead of the genitives of the nouns whence they are derived.

† The term partitive has been used, because in all these cases the notion of a part is perceptible. To make mistakes is one element in the character of man. So again, 'it is one element towards constituting a perfect judge to' &c.

‡ A term for part, duty, &c. is often expressed: as, munus, negotium, officium, proprium, &c.; but it is idle to talk of an ellipsis when no such noun is expressed.

927. The *objective* genitive is that where the genitive takes the place of what would be the object after a verb\*. In this case the English often requires the substitution of another preposition† for 'of:' as,

*Nīmia aestūmātio suī*, An excessive valuation of himself.

*Dēsīdērium ōtī*, Regret for leisure no longer existing.

*Injūriā mūliērum Sābinārum‡*, The wrong done to the Sabine women.

Which phrases severally correspond to *se aestūmare*, *ōtium dēsīdērāre*, *mūliērēs injūriā afficērē*.

928. The genitive of the quality or quantity requires an adjective or participle with it: as,

*Vir spectātae virtūtis*, A man of proved merit.

*Sex jūgērum āgēr*, A farm of six jugers or four acres.

*Fossā quīndēcim pēdum*, A ditch of fifteen feet (in width).

*Frūmentum diērum trīgintā*, Thirty days' corn.

*Hannibāl, annōrum fermē nōvem (Liv.)*, Hannibal, a boy of about nine years§.

#### GENITIVE WITH ADJECTIVES.

929. Adjectives and participles are sometimes followed by a genitive of the cause|| in the poets and later writers: as,

*Lassus mārīs (Hor.)*, Weary of the sea.

*Interrītus lētī (Ov.)*, Not frightened at death.

*Invictus lābōrīs (Tuc.)*, Unconquered by toil.

930. Adjectives or participles which denote removal or separation may be followed by a genitive in the poets¶: as,

\* Such phrases as *āmor virtūtis*, *taedium lābōrīs*, can scarcely be considered as objective phrases, seeing that the virtue and the labour are the causes or origin of the 'āmor' and the 'taedium.'

† This objective genitive is far removed from the true meaning of the case; hence it is not surprising that our own language does not follow it.

‡ Sometimes the subjective and objective genitives are at once attached to the same noun: as, *Helvetiōrum injūriāe pōpūlī Rōmānī (Caes.)*, The wrongs done by the Helvetii to the Roman state; where *Helvetiōrum* is the subjective, *pōpūlī* the objective genitive.

§ See also the ablative of the quality.

|| More commonly an ablative of the cause is preferred.

¶ More commonly an ablative with or without *āb* is preferred.

**Sōlūtūs ōpērum** (*Hor.*), Set loose from work.

**Liber lābōrum** (*Hor.*), Free from toils.

**Scēlēris purūs** (*Hor.*), Clear of crime.

**Vācuas caedis mānūs** (*Ov.*), Hands free from bloodshed.

931. Adjectives of fulness may be followed by a genitive: as,

**Dōmus plēna ēbriōrum** (*Cic.*), A house full of drunken men.

**Lactis ābundans**\* (*Virg.*), Abounding in milk.

932. Some adjectives, formed from substantives, retain the substantive's power of being attended by a genitive: as,

**Stūdiōsūs ēquōrum** (*Ov.*), Fond of horses.

**Expers erūditiōnis** (*Cic.*), Without any share of education.

**Consors lābōris** (*Cic.*), Having a common lot of labour.

**Sēcūrus fāmae** (*Ov.*), Without regard for what the world may say.

933. Adjectives denoting accusation, guilt or innocence are followed by a genitive: as,

**Reūs āvāritiae**, Charged with avarice.

**Sanguīnis insons**, Guiltless of blood.

934. Many adjectives from verbs, and participles imperfect used as adjectives†, are followed by an objective genitive: as,

**Cūpidus laudis** (*Cic.*), Eager for praise.

**Avidus glōriae** (*Cic.*), Greedy of glory.

**Tēnax prōpōsiti** (*Hor.*), Ever clinging to his purpose.

**Edax rerū** (*Ov.*), Devouring all things.

**Efficiens vōluptātis** (*Cic.*), Productive of pleasure.

**Gērens nēgōti** (*Cic.*), Engaged in business as a merchant.

935. Adjectives, more particularly in the later writers, take a genitive which may be translated by 'in,' 'in respect to,' 'in point of': as,

\* This and many such adjectives prefer an ablative of the cause.

† Observe the difference between *lābōrem contemnens*, 'despising the labour,' and *lābōris contemnens*, 'a despiser of labour;' the former speaking of the single occasion, the latter of an habitual feeling, which is the usual distinction between a participle and an adjective.

‡ An ablative with or without *In* is preferred by the older and better writers. Ruddiman (*Stallbaum's* ed. ii. 73) has given from Johnson a list of adjectives found with the genitive in addition to those which fall under his seven defined classes. In this list 133 are of that kind which are to be translated by 'in' or 'in point of.' But not one of these is from Terence,

*Vālidūs ōpum (Tac.), Strong in resources.*

*Strēnuus millītiaē (Tac.), Energetic in war.*

*Intēger vitae (Hor.), Pure (in point) of life.*

936. Some adjectives, which commonly govern the dative, being used as masculine or feminine substantives, take a genitive: viz.,

*Sōcio sūperstīt affīniquē.*

*Finīt'mo, cōgnāt(o) aequāliquē.*

*Prōpinquo sim'li consortiquē.*

*Par fam'liāri vicīnoquē.*

*Nēcessārio contrārioquē.*

*Amīc(o) et invīd(o) aemūloquē\*.*

937. In the same way some neuter adjectives have become substantives, and as such take a genitive: viz.

*Pār, prōpriū, sīmīlē and commūnē.*

#### GENITIVE WITH VERBS.

938. The impersonal verbs of feeling (see § 889), together with the personal verbs *mīsēre(r)* and *mīsēresc*, take a genitive of the moving cause: as,

*Sī duārum paenītēbīt, addentur duae (Plaut.), If you think two not enough, two more shall be added.*

*Pūdet mē tuī (Shame comes to me from you, i. e.), I am ashamed of your conduct or your treatment†.*

Lucretius, or Cicero, and only five from Plautus; whereas, among the later writers there are twenty-six from Tacitus and forty-four from Silius. Again, of the whole 133, not less than fifty-five have the one word *inīmī*. For instance, of the five examples from Plautus, four have this word, the remaining one having *mentīs*, and of sixteen quoted from Apuleius, thirteen have the same. From these facts we are inclined to infer, that *inīmī* is in truth, what the sense requires, a dative (see § 114), as it certainly is when used with the verb *excrūciōr*, &c. (see § 952), and that the use of the genitive with this sense in later writers grew out of a false analogy from *inīmī*, and words of like form, aided by the ambiguity between the two cases in the first declension (see § 951). *Virg. Aen. ix. 255. has intēgēr aevī; Albinovanus, iii. 5, intēgēr aevō.*

\* That many of these are substantives is confirmed by the fact, that they admit the possessive pronouns: as, *invīdos meōs*. Even their superlatives are so used as substantives: as, *inīmīcissimū suū*, *Cic. p. Mil. 9. Vēritātis āmīcissimū*, *Cic. Scīpiōnis famīliāriū*, *Bell. Afr. 68.*

† 'I am ashamed of you' will serve for the first sense.

939. Occasionally in the older poets a genitive is found with other personal verbs of feeling: as,

*Fastidit mei (Plaut.),* He has taken a dislike to me.

*Studet tui* (quoted by *Cic.*), He is fond of you.

*Quae non veretur viro (Afran.),* Who has no respect for her husband.

*Iustitiaenē prius mirer\* bellinē lābōrum?* (*Virg.*), Thy justice first should I admire or toils of war?

*Nec vētērum mēmīnī laetorvē mālōrum* (*Virg.*), Nor their old griefs remember I or glory in.

*Nēque illē*

*Sēpōsītī cīcēris nec longae invidit āvenae* (*Hor.*), Nor hoarded vetch, nor taper oat he grudged.

940. Occasionally verbs of removal or separation have a genitive of the 'whence' in old writers and in poetry†: as,

*Abstīnēto irārum cālīdaeque rixae* (*Hor.*), Abstain shalt thou from wrath and heated fray.

*Dēsīnē mollīum tandem quērēlārū* (*Hor.*), Cease at last from complaints unmanly.

*Tempus dēsistērē pugnae* (*Virg.*), 'T is time to desist from battle.

*Mānū signīficārē coepīt, ut quiescērent pugnae* (*Quadrig.*), He began to make a signal with his hand that they should rest from battle.

*Me omnium jam lābōrum lēvās* (*Plaut.*), You at last relieve me of all my troubles.

*Nec sermōnis fallēbār tāmēn* (*Plaut.*), Nor yet was I cheated out of what they said.

*Mīror morbī purgātum te illīus* (*Hor.*), I wonder that you have been cleansed of that disease.

941. Some verbs of fulness, want, and need, may have a partitive genitive (as well as an ablative): as,

\* The reflective form of these verbs proves that the construction with an accusative could not originally have belonged to them. The idea of a Grecism is unnecessary. The genitive is the very case that might have been expected from the nature of the idea.

† The legal language here, as in so many cases, retained traces of the old construction: as, *libērārē tūtēlae*.

Ollam dēnāriōrum implērē non pōtēs (Cic.), You cannot fill the pitcher with denaries.

Complētus jam mercātōrum carcēr ērāt (Cic.), The prison was at last filled with captains of trading ships.

Non tam artīs indigent, quam lābōrīs (Cic.), It is not so much skill they are in need of, as industry.

942. The verb pōti\* (r.), 'make oneself master,' has a genitive (as well as an ablative): as,

Si explorātum tibi est, possē te illius regnī pōtiri (Cic.), If you have ascertained that you really can make yourself master of that kingdom.

So rērum pōtiri is common.

943. Verbs of memory, although they take an accusative of the thing actually remembered, have a genitive† of that *about* which the memory is concerned‡: as,

Mēmīnī Cinnam (Cic.), I remember Cinna (i. e. his person).

Mēmīnī vivōrum (Cic.), I remember or think of the living.

Nunquam obliviscar noctīs illiūs (Cic.), I shall never forget (the occurrences) of that night.

Vēnit mli in mentem Platōnīs (Cic.), The thought of Plato comes across me.

Flāgitiōrum suōrum rēcordābītūr (Cic.), He will remember his disgraceful proceedings.

Dulcis rēmīniscītūr Argōs (Virg.), He remembers sweet Argi.

944. Verbs§ of accusing, convicting, acquitting, take a genitive|| of the offence charged: as,

Altērū ambītūs accūsāt (Cic.), He accuses another of bribery.

\* If the adjective pōti was ever used as a substantive, signifying 'the powerful one, the master,' as pōtens in fact is, the verb would naturally take the genitive. Tacitus uses a genitive with the reflexive verbs āpisc and ādīpisc.

† Dē with the ablative is also very common.

‡ Hence verbs of 'reminding,' 'making mention,' must have a genitive of the thing brought to mind, unless indeed it be a neuter pronoun. (See § 909.)

§ For adjectives of this class see § 933.

|| Or dē with the ablative, which in some phrases is necessary, or at least more common: as, dē vī, dē mōribūs, dē testāmentō. Cicero says, dē pēcūnīs rēpētundīs; Tacitus, rēpētundārum without the substantive.



Pōtestne hērēs furti āgērē (Cic.) ? Can an heir bring an action for theft ?

Prōditiōnls eum insīmlābant (Caes.), They were inclined to accuse him of treachery.

945. The penalty is expressed in the genitive in a few phrases : as, Arcessērē cāptīs\* (Cic.), To bring a charge affecting a person's status as a citizen.

Octūpli damnātūs est (Cic.), He was condemned to a payment of eight-fold.

946. With verbs of buying, selling, costing, the price is expressed by the genitives † tantī‡, quanti, mīnōris, plūrīs ; in all other cases by an ablative. (See Ablative.)

947. The worth or value is expressed by the same genitives, and also by parvī, magnī, mīnūmī, maxūmī, and plūrūmī, as well as the following, which generally are strengthened by the addition of a negative : viz.

Hūjūs et assis—flocci pīliquē

Nauci nīhīli—tērunciquē §.

948. With the verbs rēfert and intērest are employed tantī, quanti, parvī, magnī, besides the ordinary adverbs of quantity.

\* Also cāptīs jūdiciō, or cāptē.

† Ablatives, however, are occasionally found, even in Cicero : as, in Verr. iv. 7, istā permagno aestūmās ; de Fin. iv. 23, non nīhilo aestūmandum. Festus has bos centussībūs, ōvis dēcussībūs aestūmārētūr ; and assē cārū est is an old phrase.

‡ We have called these genitives, in deference to common opinion, but they are pērhaps old datives, a supposition which will account for the use of the forms in o (see preceding note), and remove the strange contradiction of idioms which appears in Hor. Sat. II. iii. 156 :

Quanti emptae ? Parvō. Quanti ergo ? Octussībūs.

The phrase, too, in Catullus, ' nec pīli fācīt ūnī,' will no longer have a licence in the last word. If our theory be right, mīnōris, plūrīs, hūjūs and assis, will afford another instance of an anomaly growing out of a false analogy (see § 935).

§ We have not added pensī, because the phrase nēquē quidquam pensī hābēbāt is equivalent to nēquē quidquam pendēbāt, the word pensī being, according to the common idiom, attached to the neuter pronoun (§ 909). Aequī bōnī consūlērē, ' to take in good part,' has never been satisfactorily explained.

949. 'Of' being so commonly the translation of the genitive, it may be a useful caution to observe that the English phrases signifying to talk of, to think of, are to be translated with the preposition *dē*. Still certior fieri, 'to be informed,' often takes a genitive.

DATIVE.

950. The dative case answers to the question where? in or near what place? and to the time when? Hence its place is often supplied by such words as *in* or *cum* with the ablative, or by the ablative alone, seeing that the ablative is only another form of the dative.

951. 'In a town' or 'in a small island' is expressed by the dative: as,

|                                  |                     |
|----------------------------------|---------------------|
| Rōmae, at Roma (or Rome);        | Tibūrī†, at Tibur;  |
| Athēnīs, at Athenae (or Athens); | Cūrībūs, at Cures;  |
| Tārenti*, at Tarentum;           | Ithācae, in Ithaca; |
| Pūtēōlis, at Puteoli;            | Lesbī, in Lesbos‡.  |

952. Hūmī, 'on the ground'; dōmī, 'at home'; rūrī (in poetry also rūrē), 'in the country'; fōris, 'out of doors'; cōmītīs, 'at the election'; lūdīs, 'at the games'; Lātīnīs, 'at the Latin festival'; glādiatōribūs, 'at the gladiatorial exhibition'; ānīmī, 'in the mind'; are other examples of the dative used in the same sense.

953. The so-called adverbs which answer to the question where? as, ūbī, &c. (§ 366. col. 2.), are all datives in origin.

954. The time when? is put in the dative §: as, hērī (also hērē),

\* In the phrase hābitat Mīlētī (Ter. Ad. iv. 5. 20.), Donatus saw no genitive case; he calls it 'adverbium locale.' The dative of nouns in o ended at one time, like the Greek οἱ, λογῶ, &c., in the diphthong oi; as, for example 'quoi,' the dative of the relative; and from this diphthong arose the two forms of the case seen in nullō and nullī.

† The poets take the liberty of shortening such forms as Tiburī to Tiburē. (See ablative, § 990.)

‡ 'In a country' is commonly expressed by *in* with the ablative; yet there are passages where the dative is found, especially in such writers as Valerius Maximus and the Pseudo-Nepos. The passage in Cicero (R. P. iii. 9.) is not an example; for there Græciae, as Madvig has pointed out, is a genitive in connection with delūbrā.

§ See also § 935.

'yesterday'; *mānī* (or *mānē*), 'in the morning'; *vespērī* (or *vespērē*), 'in the evening'; *lūcī*, 'in the daylight'; *quintī* or *quintō diē*, 'on the fifth day'; *Idibūs Martiūs*, 'on the ides (or 15th) of March'; *bellī*, 'in war'; *millitiāe*, 'on military service'; *ūbī*, 'when,' &c.

955. The dative is used with adjectives which denote the relations of place:

*Belgae proximī\* sunt Germānis* (*Caes.*), The Belgae are nearest to the Germans.

*Heu quam vicina est ultīma terrā mihi* (*Ov.*), Alas, how near is the end of the world to me.

*Collis adversus huic et contrārius* (*Caes.*), A hill facing and opposite to this.

*Intranti sinum ā dextra est*, As you enter the bay, it is on your right.

956. Adjectives of fitness† and necessity‡, equality and likeness, take a dative: as,

*Aptum est tempōri et persōnae* (*Cic.*), It is adapted to the time and to the person.

*Ejus Fālernum mihi sempēr idōneum vīsum est dēversōriō* (*Cic.*), His Fālernian always seemed to me the sort of wine for an inn.

\* This adjective as well as its comparative are sometimes found with an accusative, because of their connexion with the preposition *prōpē*.

† The words of this meaning generally in their origin signify a capability of being brought into contact from equality of parts; as, *convēnienti, commōdo* (of the same measure), *apto*. Thus, a coat that fits well is in Latin, *tōgā bēnē convēniens*, i. e. *corpōri*. So again equality and likeness are tested by contact. Hence the verbs of 'comparing' originally signify to bring together; as, *confēr, compāra*.

‡ The idea of necessity is that of an inseparable connexion. The word *nēcessē* is connected with the radical syllable of *nect-ērē*, to link, much as *vīcissim* is connected with the root *vīc* of *vīcem, vīcē*, &c. Compare the nouns *nēcessitūdōn, vīcissitūdōn*. What can be more ridiculous in the way of etymology than the following from Forcellini: Derivant alii a 'ne' et 'cesso,' quia ubi est necesse, minime est cessandum, alii a 'nec esse,' alii per aphaeresin ab *αναγκη*.

*Sēnātōrī nēcēsārium est nossē rempublicam (Cic.)*, In a senator it is necessary to be acquainted with public business.

*Verbum Lātinum pār Graecō (Cic.)*, A Latin word equal in force to the Greek one.

*Filius patrī sīmīlis (Cic.)*, A son like his father.

*Liviūs Ennio aequālis fuit (Cic.)*, Livius was of the same age with Ennius.

957. Adjectives compounded with prepositions of rest take a dative dependent upon that preposition: as,

*Quī mihi consciūs essē sōlēs (Cic.)*, Who are wont to share my knowledge with me.

*Mihi conscius sum (Cic.)*, I share the knowledge with myself; or, I know, though no one else does.

*Ejus mors consentānea vitae fuit (Cic.)*, His death was in agreement with his life.

*Pōtentiōri affinis erat (Sall.)*, He occupied land near a powerful neighbour.

*Coenisquē tribus jam per nā sūperstes (Mart.)*, And a ham that has already survived three dinners.

958. Verbs which denote nearness take a dative: as,

*Nescit ēquo haerēre (Hor.)*, He knows not how to cling to steed.

*Pārere\* vōluntāti architecti (Cic.)*, To wait upon the will of the architect.

*Currū jungit Hālaesus ēquōs (Virg.)*, To his car Halaeso yokes the steeds.

*Forti miscēbat mellā Fālernō (Hor.)*, With strong Falernian he would honey mix.

959. Verbs derived from adjectives which take a dative, do the same: as,

*Equitātūs ejus nostris equitibus appropinquābat† (Caes.)*, His cavalry was drawing near to our horsemen.

\* That 'to be present,' 'to wait upon,' is the true meaning of this verb, to say nothing of other evidence, appears from the use of *appare* with such a dative as *māgistratibus*, and the noun *appāritor*.

† i. e. *appropinquābat sē*, 'made themselves near.' But for its connection with the adjective, the word would probably have been accom-

**O's cucurbītūlae corpōri aptātūr** (*Cels.*), The mouth of the cupping-gourd is brought into close contact with the flesh.

**E'gō tūbi eā narrō\*** (*Cic.*), I am making these things known to you.

**Sōlo aequārē dictātūrās et consūlātūs** (*Liv.*), To level with the ground the offices of dictator and consul.

960. A dative of the person referred to is often found with adjectives† and static verbs of nearly every character. Of such adjectives and verbs, the chief divisions are perhaps the following:

961. A dative of the possessor often accompanies the verb *ēs*, 'be,' and the adjectives *prōprio*, *commūni*, *sācēro*.

**Quībūs opēs nullae sunt** (*Sal.*), Those who have no property.

**Is dōlor commūnis vōbīs mēcum est** (*Cic.*), Anger at this you share with me.

**Ejus cāput Jōvī sācrum estō** (*Liv.*), That man's head shall be devoted to Jupiter.

962. Many verbs compounded with prepositions of rest may be accompanied by a dative: as,

**Antētūlissem vōluntātem tuam commōdō meō** (*Cic.*), I should have given your wishes the preference over my own advantage.

**Hi scribendo affuērunt** (*Cic.*), The following were present at the registration.

**Contiōnantī circumfundēbātur multītūdo** (*Liv.*), As he went on haranguing, a mob kept pouring around him.

**Jūdīces sibi constāre et sup̄eriōribus convēnirē jūdiciis dēbuērunt** (*Cic.*), The jury ought to have been consistent with themselves, and to have agreed with the preceding verdicts.

panied by *ad* and the accusative, as is the case in some writers. But Caesar has always the dative, so that Davis was wrong in his conjecture, *Bell. Gall. ii. 19.*

\* From the adjective *gnāro*, 'known,' comes *gnarrā-rē*, 'to make known.'

† As the accusative case naturally connects itself with verbs from the notion of *motion to*, and as substantives (which in the earliest state of language were material objects, the result of past action,) readily connect themselves with the genitive, the case of *origin*, or *motion from*, so adjectives which express a permanent quality, and static verbs which share this character with them, have a close affinity with the case of *rest*.

**Tū meo infēlici errōri sōlus illācrīmasti** (*Liv.*), You alone have wept over my unfortunate mistake.

**Campūs interjācens Tībērī ac moenibus Rōmānis** (*Liv.*), The plain that lies between the Tiber and the walls of Rome.

**Omnibūs ejus consiliis obstiti** (*Cic.*), All his contrivances I have stood in the way of.

**Vos est postpōnērē nātis Ausā suis** (*Ov.*), You—behind her own children has she dared to rank.

**Brūtum cōpiis praefecit** (*Caes.*), He placed Brutus at the head of the forces.

**Ora ipsa oculis prōpōnitē** (*Cic.*), Place their very faces before your eyes.

**Magnitūdine ānīmī pōtest rēpugnārī fortūnae** (*Cic.*), By greatness of mind a battle may be maintained against fortune.

**Annātum ovā gallinis saepē suppōnīmūs** (*Cic.*), We often put ducks' eggs under hens.

**Sūperfuīt pātrī** (*Liv.*), He survived his father.

963. Hence also such a dative is found with the perfect tenses of passive verbs occasionally, and almost exclusively with the gerund and imperfect participle passive.

**Quicquid mihi susceptum est** (*Cic.*), Whatever I have undertaken.

**Idem tibi\* faciundum est** (*Cic.*), You have to do the same.

964. Nouns which express relationship, or connection of office, &c., may take a dative† of the person referred to, with *ēs*, 'be;' or in apposition: as,

**Nātūrā tu illī pāter ēs** (*Ter.*), By nature *you* are his father.

**Mihi quaestōr impērātōrī fuērāt** (*Cic.*), He had been my quaestor when I was commander-in-chief.

965. Many adjectives and verbs of feeling and manner take a dative of the person referred to: as,

**Hōmīnēs omnibūs inīquī** (*Cic.*), Men unfriendly to every one.

\* If, however, the verb take a dative in another sense, then, to avoid ambiguity, *ab* and the ablative are used: as, **Tibi ā mē consulendū est**, I have to consult for your good.

† The genitive in these phrases is more common, and agrees better with the English idiom.

*Irasci amicis non tēmere sōleo (Cic.),* I am not wont with light cause to be angry with friends.

*A'dōlescentī nihil est quod suscenseam (Cic.),* With the young man I have no reason to be offended.

*Quid ēgo—ei non cūpio ?* Well and for myself—are not my wishes with him ?

966. The person who is liable to be affected, or who is habitually affected by any state of things, is expressed in the dative : as,

*Virtūs fructuōsā aliis, ipsī lābōriōsā aut pēriculōsa aut certē grātuitā (Cic.),* Energy, full of fruit for others ; for himself full of suffering or danger, or at least without reward.

967. The relation between two objects is often expressed by *ēs*, 'be,' the dative of one object and the ablative with *cum* of the other : as,

*Quae pōtest pax esse Antōniō cum sēnātū ? (Cic.),* What peace can there be between Antony and the senate ?

*Mihi cum illō nihil fuērāt (Cic.),* I had had nothing to do with him.

968. The person in whose mind or senses any knowledge, thought or feeling exists, may be expressed in the dative.

*Nōtūs mihi nōminē tantum (Hor.),* Known to me by name alone.

*Hoc in lābōribus viventi nōn intellēgītūr (Cic.),* This to one living (immersed) in labours is not perceptible.

*Mihī quīdem itā vīdētūr (Cic.),* To me at least it seems so.

*Nēque adeō tibi vilis vīta esset meā (Liv.),* Nor would my life have been so cheap in your eyes.

*Id vērō militibus fuit pergrātum (Caes.),* This indeed was most acceptable to the soldiers.

969. The party in whose conduct any practice exists may be expressed in the dative : as,

*Barbāris\* ex fortunā pendet fīdēs (Liv.),* With barbarians fidelity depends upon fortune.

970. The person who may avail himself or not of any state of things is often in the dative : as,

\* For this dative may be substituted the preposition *apud*.

Hoc omnibus pătēt; ęt aequē promptum est, mihi ęt advorsariō meō (*Cic.*), This is open to all; and is equally at the service of myself and my opponent.

971. Many reflective and a few simple verbs derived from nouns denote a relation more or less permanent, and are accompanied by a dative of the person.

Ego possum in hac rē mēdicārī mihi (*Ter.*), I in this matter can be physician to myself.

Appius mihi blanditūr\* (*Cic.*), Appius is all politeness to me.

Caesārī supplicābo† (*Cic.*), I will go down on my knees to Caesar.

Alii glōriāe serviunt, alii pēcūniāe (*Cic.*), Some are slaves to glory, others to money.

Acastum rētinē, quō commōdius tibi ministrētūr‡ (*Cic.*), Keep Acastus back, that you may be better waited upon.

972. Verbs which denote an act done in the presence of another concerned therein, take a dative of that person: as,

Pōtenti ādūlātūs§ est (*Nepos in Attico*)||, He fawned on the powerful man.

Virgo nupsit Mētellō (*Cic.*), The maiden took the veil¶ to Metellus, i. e. married him.

\* Literally makes himself 'blando,' soft and smooth; hence to coax, wheedle, flatter.

† Literally make myself a 'supplic' (N. supplex), in which *plc* refers probably to the *flat* hands joined together in prayer, *duplices manus*; and *sūb* to the holding them *up*.

‡ Used impersonally. *Mīnistrā* literally means to act the *mīnistēro* or servant. This verb is most commonly used as an active verb, 'to hand as a servant would.' The noun *magistratu* also implies an old verb, *māgistrārī*, to act the *māgistēro* or superior. Thus *māgistrātu* means the office rather than the man, and so even the singular often denotes the whole magistracy.

§ See § 981, note.

|| We should not have quoted as an authority the bad Latin found in the other lives commonly attributed, but without authority, to this contemporary of Cicero.

¶ The flame-coloured veil *flammeōlo* (n.) was worn in the ceremony of marriage.



973. Hence verbs of telling and showing take a dative of the person addressed : as,

Haec tibi tuus pater dixit (*Cic.*), All this your own father told you.

Alteri monstrant viam (*Enn.*), They show the road to another.

974. Hence also verbs of giving are followed by a dative of the person, to whom? as,

Dedi ad te liberto tuo litteras (*Cic.*), I gave a letter to your freedman (to convey) to you.

Reddidit mihi litteras (*Cic.*), He delivered the letter to me.

975. Hence also the verbs of trusting have a dative of the object in which trust is placed : as,

Se suaeque omnia alienissimis crediderunt\* (*Caes.*), They trusted themselves and all their property to perfect strangers.

Credeas tibi hoc? (*Ter.*), Am I to believe this that you tell me?

Qui alibi fidit (*Hor.*), Who in himself confides.

976. Some verbs of giving are used with a dative of the person in the sense of doing something out of regard to that person, particularly in case of forgiveness : as,

Praeterita fratri condonat (*Caes.*), The past matters he forgives (out of regard) to the brother.

Peccata liberum parentum misericordiae† concesserunt (*Cic.*), They have passed over the offences of sons out of pity to their parents.

Tu tuas inimicitias reipublicae donasti (*Cic.*), You have dropped your enmities (out of regard) to the public interest.

Memoriam simultatum patriae remittit‡ (*Liv.*), He forgets his private quarrels (out of regard) to his country.

\* *Crēd-o*, *crēd-id-i* is evidently a compound of *d-o*, 'put' or 'give,' so that its first meaning is not to believe, but to put anything in a person's hands as a trust. Hence the person is in the dative, the thing trusted or deemed safe in the accusative.

† He might have said '*parentibus*.' So again, *Tusc. i. 45*, *quantum consuetudini famaeque dandum sit*, How far we ought to be influenced by a consideration of custom and what the world may say.

‡ Literally 'lets go back,' 'sends back.' The idea of punishment in the Latin language generally appears in the form of a *fine*. The offender—

977. The dative of the person is used in speaking of acts done to some part of the body (where the English language prefers a possessive pronoun or possessive case): as,

Linguam eī praecidam atque oculos ecfodiā (Plaut.), I will cut his tongue off and dig his eyes out.

978. Similarly the dative of the person concerned is found even with verbs of taking away, and hence appears to signify 'from': as\*,

Ingēns cui lūmēn ādemptum (Virg.), From whom a huge eye had been taken away.

Id tōtum ēripērē vōbīs cōnātūs est (Cic.), All this he has endeavoured to tear from you.

979. The dative of the personal pronoun more particularly is used to denote an interest of the party, and often ironically. This is often called by grammarians the *dativus ethicus*.

Tongilium mihi ēduxit (Cic.), Tongilius, he has done me the favour to take out of Rome with him.

At tibi rēpentē vēnit ad mē Cāninius (Cic.), But (what think you) all at once there comes to my house Caninius.

Hæc vōbīs istōrum militū fuit (Liv.), Such was the military service you have to thank your (petitioners) for.

980. Verbs of motion accompanied by another word or phrase have often a dative of the person which is really dependent upon this word or phrase: as,

Equitātum auxiliō Caesārī misērānt (Caes.), They had sent a body of cavalry as an aid to Caesar.

Mihi obviam vēnistī (Cic.), You came to meet me.

981. Some verbs accustomed to take a dative of the person, are at times found with a dative of the thing instead: as,

dat, pendit, solvit poenam—'pays the fine;' the injured party—sumit, exigit poenam—'takes, exacts the fine'; or should any common friend succeed in assuaging his anger, then the offended party—rēmittit poenam intercessōri—'returns the fine to the interceding party,' that the offender receiving it from him may know to whose kind offices he is indebted.

\* It must not be supposed however, that 'from' can in any way be the signification of the dative.

Hōnōri invīdērunt meō (Cic.), They looked with envy on the office I hold.

Cum morbo ālicuī mēdēri vīs (Cic.), When you wish to heal any disease.

Rōgo sumtuī nē parcās (Cic.), I beg you not to spare expense.

Ignoscas vēlim huic fēstinātiōnī (Cic.), Pray forgive my present haste\*.

982. A dative of a noun often denotes 'in lieu of,' and may be translated by 'as†': thus,

Quinquē cohortis castris praesīdiō rēliquīt (Caes.), He left five battalions as a garrison for the camp.

Nēc eam rem hābuit religiōnī (Cic.), Nor did he look upon this as a warning from heaven.

Hoc vitiō mihi dant (Cic.), This they set down as a fault in me.

Cuī bōnō fuit? (Cic.), To whom was it beneficial?

Ut sint rēliquis dōcūmentō (Caes.), That they may serve as a lesson to the rest.

983. Hence the dative is sometimes used to denote a purpose: as,

\* Conversely, those verbs which by their original signification would require a dative, have a tendency to slide into the ordinary construction of verbs, and so take an accusative. Thus, *sēqu(r)*, 'follow,' and *īmīta(r)*, 'keep making oneself like' to anything, might have been expected to have a dative, but in fact have always an accusative. It is true that the former of these words denotes motion, yet there is no *relative* motion between that which follows, and that which is followed. Accordingly the Greek *ἐπ-ομαι* (the same word as *sēquor*) has a dative, and so the German *folg-en*. The verbs *aemūla(r)*, 'make myself a rival,' has very naturally a dative in Cicero, but is found with an accusative in Horace. *Ađūla(r)*, 'wag the tail at,' 'flatter,' is entitled by its meaning to a dative. So *Nepos* (in Attico) says, *đdūlārī Antōniō*, and *Livy*, *praesentībūs đdūlando*; but *Columella* has, *Cānes fūrem đdūlantūr*; and *Tacitus*, *đdūlārī Nērōnem*. Hence some verbs are found almost indifferently with a dative or accusative, as, *mōdēra(r)* and *tempēra*, 'keep within limits.'

† For this dative may be substituted *prō* or *in lōcō*. Often the nominative or accusative may be used. But the dative softens the phrase. *Sunt rēliquis dōcūmentum* is, 'they are a lesson to the rest.' Still, by way of brevity, the dative is often translated precisely as the nominative or accusative would have been, *i. e.* without 'as.'

Hunc sibi dōmīcīliō lōcum dēlēgērunt (*Caes.*), This place they selected as a residence.

Rēceptuī cānērē (*Cic.*), To sound the signal for a retreat.

Hīc nuptiis dictūs est diēs (*Ter.*), This is the day fixed for the marriage.

Triumvir rei publicae constituendae\* (*Nepos* in *Attico*), One of three commissioners for regulating the state†.

984. The dative of a name is often used by attraction‡ to the dative of the object named : as,

Cui nunc cognōmēn Iūlo Addītūr (*Virg.*), Who has now the surname of Iulus added.

Lēges quibus tābūlis duōdēcim est nōmēn (*Liv.*), The laws which have the name of the twelve tables.

985. Verbal adjectives and verbal substantives sometimes take a dative, if the verb whence they are derived took one : as,

Iustitia est obtemperātiō scriptis lēgībūs institūtisque pōpūlōrum (*Cic.*), Justice is an obedience to the written laws and institutions of states.

986. The poets often use the dative in the sense of 'with' where the older prose writers used cum : as,

Luctantem Icāriis fluctībūs (*Hor.*), Wrestling with Icarian waves.

987. The poets often use the dative with verbs of removal or difference, where the older prose writers used ex or āb : as,

Tēque his ēripē flammis (*Virg.*), And rescue thyself from these flames.

Scurrae distāt āmicūs (*Hor.*), A friend differs from a buffoon.

988. The poets use the dative (especially in nouns of the o declension) after verbs of motion : as,

It clāmor caelō§ (*Virg.*), Rises the shout to heaven.

\* Written briefly : III VIR R· P· C·

† Solvendo non essē, 'to be insolvent,' is a phrase which it is difficult to explain, just because it is abbreviated.

‡ Sometimes the name is in the same case as nōmēn. In Cicero, *Verr.* iv. 53, fons cui nōmēn Arēthūsa est, we should probably read, Arēthūsae, i. e. Arēthūsae est.

§ Probably used after the analogy of quō, eō, &c., and like them a mere corruption of the old accusative caelom; or as it was often written, and perhaps pronounced, caelō.

## ABLATIVE.

989. The ablative is only another form of the dative, and its uses are therefore very similar.

990. 'At a town' or 'in a small island' the poets express by an ablative when the metre requires it, which can be only in the third or consonant declension: as,

Dardāniumque dūcem Tŷriā Karthāgīnē\* quī nunc Expectat  
(*Virg.*), And the Dardan chief at Tyrian Carthage who Now  
loitereth.

991. The place 'where' in some other phrases may also be expressed in the ablative, as, rūř, *in the country*. Not unfrequently it is better to insert the preposition in. But this may be omitted at times, particularly if an adjective accompany the substantive. When that adjective is tōto, 'whole,' it would be wrong to use the preposition.

992. Time, 'when,' is commonly expressed in the ablative: as,  
Bellum eōdem tempōřē mihi quōque indixit (*Cic.*), He declared  
war at the same time against me too.

993. The time within which anything occurs is expressed by the ablative, whether the whole or any part be meant: as,

Sāturnī stellā trīgintā fēre annis cursum suū conficit (*Cic.*),  
The star of Saturn completes its course in about thirty years.

Urbēs Afrīcae annis† prōpē quinquāgintā nullum Rōmānum ex-  
ercitū vidērant (*Liv.*), The cities of the Afri, during a space of  
nearly fifty years had seen no Roman army.

994. Hence the interval within which one event follows another may be expressed by ablatives: as,

Mors Roscī quatrīduō quo‡ is occisus est Chrŷsōgōnō nuntiātūr

\* See Dative, § 951. That the ablative is only a licence is stated by Servius on this passage: "Carthagine pro Carthagini.....Sic Horatius: Romae Tybur amem, ventosus Tybure Romam, pro Tyburi." In Livy the best MSS., where reported, have Karthagini, &c.

† Hence the ablative is occasionally used when the accusative might have been expected: as, quinque hōris proelium sustinuerant (*Caes.*), They had kept up the battle for five hours.

‡ Literally the death of R. is reported to C. in the same four days in which he was killed, the death occurring near the commencement of that period, the communication near the end of it.

(*Cic.*), The news of the death of Roscius is brought to Chrysogonus within four days after he was killed.

995. Hence,

*Hōc bīduō*, Two days before this, or after this.

*Illis paucīs diebūs*, A few days before or after that.

996. From the notion of 'where' the ablative is used with the prepositions *īn* and *sūb*, if there be no motion implied; and also with *prae*, *prō*, &c. (See § 914, note.)

997. 'In, in point of, in respect to,' is often the meaning of the ablative where it is used to define or limit the sense of any word or phrase: as,

*Ennius fuit māior nātū\** quam *Plautūs* (*Cic.*), Ennius was older than Plautus.

*Scēlērē pār est illi, industria infēriōr* (*Cic.*), In wickedness he is equal to the other, in industry below him.

*Sunt enim quidam hōmīnēs non rē sed nōmīnē* (*Cic.*), For there are it must be confessed, some who are human beings not in reality, but in name.

*Lēpōre omnībūs praestītīt* (*Cic.*), In wit he excelled all.

*Victoriā suā glōriantūr* (*Caes.*), They pride themselves on their victory.

998. The ablatives of verbals in *tu*, called supines passive, are often so used with adjectives, though the more familiar translation is by an English infinitive: as,

*Plērāquē dictū quam rē sunt faciōrā* (*Liv.*), Most things are easier in the saying than in the reality, i. e. easier to say than to do.

*Quīd est tam jūcundum cognītu atque audītū?* (*Cic.*), What is so delightful to see and to hear?

999. The substantive *ōpēs* (n), 'work,' and occasionally *ūsū* (m), 'advantage,' have an ablative† to express the object which it is necessary to effect: as,

\* Literally 'greater in point of birth.'

† The nominative is also found in this construction, more particularly if it be a neuter pronoun. (See § 909.)

Ōpus\* fuit Hirtiō conventō (Cic.), It was necessary to have an interview with Hirtius.

Primum erat nihil, cur prōpērātō ōpūs essēt (Cic.), In the first place there was nothing which made it necessary to hurry.

Quom saeva orta est tempestās, tum gūbernātōre† ōpūs est (Cic.), When rough weather springs up, then there is need of a pilot.

1000. 'By' or 'with,' &c. is frequently the translation of the ablative when it denotes the instrument or means: as,

Cornibus tauri, apri dentibus sē tūtantūr (Cic.), With horns the bull, the boar with tusks defends himself.

Patriae igni ferrōquē mīnītātūr (Cic.), He threatens his country with fire and sword‡.

Ētēsiarum flātū nīmī tempērantur cālōrēs (Cic.), By the blowing of the Etesian winds the excessive heats are moderated.

1001. The ablative of the means accompanies the five reflexive verbs, ūtī, nīt, vesc, fru, pasc: as,

Pellibus ūtuntūr (Caes.), They use skins.

Pūrā quī nītītūr hastā (Virg.), Who rests him on a simple shaft.

Lactē vescuntūr (Sall.), They live upon milk.

Lūcē fruimūr (Cic.), We enjoy the light of day.

Fronibus pascuntūr (Virg.), They feed themselves with branches.

1002. The ablative of the means in the same way accompanies the verbs, viv, 'live'; fid, 'trust'; and the participle frēto, 'relying': as,

\* 'The work to be done consisted in seeing Hirtius,' which accomplished, other things might follow. This might have been expressed by a somewhat similar phrase in Greek: as, *εργον ην συγγενεσθαι εις λογους* 'Ιριψ.

† Perhaps such a phrase as this had originally its participle also, as, for instance, *invento*.

‡ Fire and steel would be a more precise translation, the latter referring to the destructive axe, quite as much as to the sword.

§ The literal translation of these verbs would perhaps be ūtōr, I assist myself with anything, i. e. I use it; nītōr, I strain myself by acting upon something, i. e. I lean upon it; vescōr, I feed myself with, or I eat (used in speaking of human beings exclusive of slaves); fruōr, I feed myself with, or I enjoy; pascōr, I feed myself with, or eat (used in speaking of animals and slaves).

Lactē vivunt (*Caes.*), They live upon milk.

Prudentiā consiliōquē fidens (*Cic.*), Trusting in foresight and mental power.

Ingēniō frēti\* (*Cic.*), Relying upon their talent.

1003. The ablative of the means is used with the verbs *fāc*, 'make' or 'do;' and *fi*†, 'become.'

Nescit quid faciāt aurō (*Plaut.*), He knows not what to do with the gold.

Quid faciātis hōc hōmīnē? (*Cic.*), What are you to do with this fellow?

Tuō quid factum est palliō? (*Plaut.*), What is become of *your* cloak?

Quid Tulliōlā meā fiēt? (*Cic.*), What will become of my little Tullia?

1004. The ablative of the means often accompanies verbs or adjectives, of filling, increasing, mixing, joining, &c. : as,

Nāvis cōlōnis pastōribusquē complēt (*Caes.*), He fills the ships with farm-labourers and shepherds.

Mactē virtūte estō (*Liv.*), Heaven bless thy noble deeds†.

Villa abundat§ lactē carnē mellē (*Cic.*), The farm-house overflows with milk and cheese and honey.

Lāpīdibus|| plūvīt (*Liv.*), It rained stones.

1005. The price is the means by which anything is obtained¶ in purchase, and hence the ablative accompanies verbs and adjectives of buying, selling, bidding and valuing\*\*: as,

\* Literally, 'supported by,' frēto being in origin a participle of *fēr*, 'bear.'

† In these phrases the preposition *de* is often used, as, quid dē mē fiēt?

‡ Literally: Be increased by thy manliness.

§ This should perhaps have been referred to § 997.

|| The accusative also is found.

¶ E'm-ērē, commonly translated 'to buy,' means properly 'to take,' as is seen in the compounds dēm, exīm, sūm, &c. See § 544.

\*\* Or it would perhaps be more correct to be guided by the English preposition *at*, defining the point at which the price stands at a given



*E'mēre āquae sextārium mīnā cōguntūr (Cic.), They are compelled to buy a pint of water for a mina.*

*Multi sanguīnē Poenis victōriā stētīt (Liv.), The victory cost the Carthaginians much blood\*.*

*Vile est vīgintī mīnis, It is cheap at twenty minae.*

1006. Verbs of sacrificing often take an ablative of the victim, that is, the means employed : as,

*Cum fāciam vītulā prō frūgībūs, ipsē vēnītō (Virg.), When I offer a calf for my crops, thyself shall come.*

*Quinquāgintā caprīs sacrificārunť (Liv.), They sacrificed fifty goats.*

1007. Verbs signifying, to accustom, take an ablative† of the means, though in English the preposition 'to' is prefixed : as,

*Hōmīnes lābōre adsīduo et quōtīdiāno adsuētīť (Cic.), Accustomed as they are to constant and daily labour.*

1008. 'The road by which' anything is moved is also a means, and therefore expressed by the ablative : as,

*Frūmentum flūmīne Arārī nāvībus subvēxērāt (Caes.), He had conveyed corn in ships up the river Arar.*

1009. The attending circumstances, manner, feelings are expressed by the ablative : as,

*Summā contentiōnē dixīt (Cic.), He spoke with the exertion of all his power.*

*Infestis armīs concurrunt (Liv.), They run together with their arms aimed at each other.*

*Expeditō§ exercītu īter fēci (Cic.), I made the march with my army prepared for action.*

*I'd aequo ānīmō|| non fēret cīvītās (Cic.), This the citizens will not bear calmly.*

moment. We often talk of prices rising, falling, and being stationary. 'I bought consols at 63 and sold out at 94.'

\* Literally: stood them in much blood.

† The accusative is also used.

‡ The dative also occurs after this word, as well as *ad* with the accusative.

§ Literally 'unencumbered.'

|| With a level or calm mind.

1010. The ablative\* of quality is the name usually given to that use of the case which denotes a condition of mind or body, &c. But it is essential that an adjective accompany this ablative :

*Tanta est eloquentiā (Cic.),* He is so eloquent.

*Quā faciē fuīt? Crassīs sūrīs, magnō cāpīte, admōdum magnīs pēdībūs (Plaut.),* How was he made? He had thick calves, a great head, and very great feet.

*Spēlunca infīnitā altītūdīnē (Cic.),* A cavern of boundless depth.

1011. This ablative is occasionally used when the state is not a permanent one : as,

*Nullō frigōre addūcītūr, ut cāpīte ōpertō sīt (Cic.),* No cold weather ever induces him to go with his head covered.

*Magnō tīmōrē sum (Cic.),* I am in great alarm.

1012. Similar to this is the addition of the ablative of the name of the tribe or city to which a person belongs : as,

*Ser. Sulpicius, Q. F.†, Lemoniā† Rufus (Cic.),* Servius Sulpicius Rufus, son of Quintus, of the Lemonian tribe.

*Cn. Magius Crēmōnā§ (Caes.),* Cneius Magius of Cremona.

1013. Ablative absolute is the name commonly employed when an ablative of a noun is accompanied by an adjective or participle to denote 'the time when,' 'the means by which,' or any 'attending circumstances.' It therefore belongs properly to the heads already given. There is however this peculiarity of translation, that the English requires no preposition : as,

*Abl. abs. of time when: Is, M||. Messālā, M||. Pīsōnē coss||. conjūratiōnem fecīt (Caes.),* This man in the consulship¶ of Marcus Messala and Marcus Piso formed a conspiracy.

*Abl. abs. of means: Cātāpultīs dispōsītīs mūrōs dēfensōrībūs nūdāvērāt (Līv.),* By his catapults placed at different points

\* See also genitive of quality, § 928.

† Quinti filiūs.

‡ Tribū, understood.

§ Or the same might have been expressed by an adjective, *Crēmōnensīs*.

|| To be read : *Marcō, Marcō, consūlibūs*.

¶ Literally *M. Messala, M. Piso (being) consula*.

he had cleared the wall of its defenders, or, He had placed his catapults at different points and so had cleared, &c.

Abl. abs. of circumstances: *Nātūrā dūce errārī nōn pōtest (Cic.)*, With nature for our guide, the path cannot be mistaken.

*Quid dicam hāc iuventūtē? (Cic.)*, What am I to say with such young men as we have now-a-days.

*Vōluntās tācītis nōbīs\* intellēgi nōn pōtērāt (Cic.)*, Our wish could not have been understood, had we been silent.

1014. That by which anything is measured is a means of measurement and therefore in the ablative: as,

*Vōluptāte omniā dirīgērēt† (Cic.)*, To test every thing by pleasure.

*Non nūmēro haec iūdīcantur, sed pondērē (Cic.)*, It is not by number that these things are estimated, but by weight.

*Discriptūs erat pōpulus Rōmānus censū, ordīnībūs, aetātībūs (Cic.)*, The Roman people had been distributed into different classes according to income and rank and age.

1015. The comparative takes an ablative of the object with which the comparison‡ is made: as,

*Viliūs argentumst aurō, virtūtībūs aurum (Hor.)*, Silver than gold is cheaper, gold than virtue.

1016. Similarly the adjectives digno, indigno, and the verbs formed therefrom, take an ablative of the object with which the comparison is made: as,

*Eum omnēs cognitiōne ēt hospitīō dignum existūmārunt (Cic.)*, This (foreigner) all deemed worthy of their acquaintance and friendship.

\* Literally: 'we (being) silent.'

† Literally: to keep in a straight line as a carpenter does by applying his rule.

‡ A comparison implies proximity of the things compared. Hence this use of the ablative flows easily from the original meaning of the Dative. Observe too that all the verbs denoting comparison signify strictly the bringing together, as *com-pāra*, *con-fēr*, *con-tend*, *com-pōn*. So also the prepositions of proximity, *ād*, *prae*, *prō*, are used in comparisons.

*Haud æquidem tāli mē dignōr hōnōrē (Virg.)*, Not in truth of such an honour do I deem me worthy.

1017. The amount of distance or difference in time, space, or quantity, is commonly expressed in the ablative.

*Idem viginti annis ante apud nōs fēcērat Cōriolānūs (Cic.)*, Coriolanus had done the same among us twenty years before.

*Haec est aetās dēcem annis mīnor quam consūlārīs (Cic.)*, This age is ten years less than that required for a consul.

*Frūmenti trībus tantis illi\* mīnūs rēdit quam obsēvēris (Plaut.)*, Of corn upon that land the return is three hundred per cent. less† than what you sow.

*Millibus passuum sex ā Caesāris castris consēdīt (Caes.)*, He took a position six miles from Caesar's camp.

1018. The ablatives ‡ of pronouns and adjectives of quantity are much used in this way with comparatives: as,

*Viā quantō tūtior, tantō fēre longiōr (Liv)*, A road longer in about the same proportion as it was safer.

*Quō māiōr est in ānimō praestantia, eō māiōre indiget diligentiā (Cic.)*, The greater the excellence in the soul, the more attention it needs.

1019. The form of an ablative is sometimes found in inscriptions, old writers, and certain phrases, where a dative would be expected: as,

*IOVE OPTVMO MAXSVMO (Inscr. Grut. xvi. 8)*, To Jupiter, the best, the greatest.

*Postquam mortē dātust Plautus, cōmoediā lūget (Plaut. §)*, Now that Plautus is given to Death, Comedy is in mourning.

*Triumvīri auro argento aerē flandō fēriundō*, The three commissioners for smelting and stamping gold, silver and bronze.

1020. Hence the poets, to accommodate their metres, occasionally

\* The adverb.

† Literally 'less by three times as much.' Thus the extravagance of the phrase runs beyond possibility.

‡ But see § 789, note.

§ 1st verse of the epitaph written by Plautus for himself. Gell. iv. 24.

substitute the form of the ablative where a dative might have been expected: as,

At sī virgīneum suffūdērit ōrē rūbōrem,  
Ventūs ērit (*Virg.*),

But if a maiden's blush she\* pour from beneath upon her cheek,  
Wind will there be.

Mollē Cālēnum

Porrectūrā vīrō miscet sītientē—rūbētam (*Juv.*),

Mild Calene, about to hand

To her thirsting lord, she mixes therein—a toad.

1021. A true ablative ending in the letter *d*† belonged to the old language, and the loss of this *d* led to a form very similar to the weakened dative commonly called the ablative. Hence, 'from a town' is sometimes expressed by a mere ablative: as,

Cōrīnthō fūgīt (*Cic.*), He fled from Corinth.

1022. Similarly the ablatives rūrē and dōmō are used: as,  
Cībāriā sibi quemquē dōmo adferrē jūbent (*Caes.*), They bid them  
bring food from home, every man for himself.

Pāter rūrē rēdiit (*Ter.*), My father is returned from the country.

1023. Verbs and adjectives of removal and separation are followed by an ablative: as,

Sē lōcō mōvērē nōn pōtērant (*Caes.*), They could not move from  
where they were.

Tuōs culpā libērō (*Cic.*), I free your people from blame.

Praetūrā se abdīcāt† (*Cic.*), He lays down the office of Praetor.

Dēfuncti§ rēgis impēriō (*Liv.*), Having discharged the king's order.

\* *i. e.* the moon.

† As, for example, on one of the epitaphs of the Scipios (*Orelli 550*),  
Gnaivod patrē prognātus for Cnaeō &c.

‡ Literally 'he unbinds himself from,' the office being a sort of charge or burden which for security he had fastened to his person.

§ The reflexive verbs fung-i, dēfung-i, probably meant originally to relieve oneself; and the burden, as with abdīcō mē, will for the same reason be in the ablative. Hence the word 'discharge,' *i. e.* 'unload,' will be literally correct.

His aqua et igni interdixērāt (*Caes.*), These he had forbidden fire and water.

Rōmā cārēmūs (*Cic.*), We are deprived of Rome.

1024. The verbs or participles which denote birth or origin take an ablative: as,

Mercūrius, Jōvē nātūs et Maiā (*Cic.*), Mercury born of Jupiter and Maia.

1025. The prepositions which signify removal or separation have an ablative: as, ēc, dē, āb, sīnē, absquē, clam. See § 914 note.

## NUMBER OF SUBSTANTIVES.

1026. Some substantives are used in the plural where the English translation has a singular\*: as,

Cassī ādīpēs† (*Cic.*), The fat of Cassius.

īnīmīcītiāe cum frātrē (*Cic.*), A quarrel with the brother.

Cervicēs‡ sēcūrī subjēcīt (*Cic.*), He presented his neck to the hatchet.

1027. The terms of weather are sometimes used in the plural where the English language would almost require the singular: as, cālōrēs, frīgōrā, grandīnēs, imbrēs, nīvēs, plūviae, pruinae. Thus,

Terrēre hōmīnes fulmīnībūs nīvībūs grandīnībūs (*Cic.*), To frighten mankind with thunder, and snow, and hail.

1028. The plural is preferred in general truths, where the English has commonly a singular: as,

Vīri in uxōrēs vītāe nēcisque hābent pōtestatem (*Caes.*), The husband (in that country) has the power of life and death over the wife.

1029. The singular of some words is found where the English translation requires a plural: as,

Vīta§ illustrium (*Nepos*), The lives of illustrious men.

\* See also § 152.

† *Cic.* in *Catil.* iii. 7., where the English editions have erroneously and contrary to the MSS., the singular. See Steinmetz.

‡ *Cervicē* probably meant a single vertebra.

§ See *Servius Aen.* i. 372. See also *Fischer's Pseudo-Nepos*, Preface near the end.

1030. The singular is preferred with animals and vegetables where there is an allusion to the table, because they are considered in the mass, not counted : as,

*Villa ābundat porco, haedo, agnō, gallinā (Cic.),* The farm abounds with pork and kid and lamb\* and fowl.

*Lēpōrem et gallinam et ansērem gustārē fās nōn pūtant (Caes.),*  
Hare and fowl and goose they think it an act of impiety to taste.

*Pythāgōricīs interdictum est nē fābā vescērentūr (Cic.),* The Pythagoreans are forbidden to eat beans.

1031. So also with other words where the mass does not admit of numeration : as,

*Pulvinus rōsā fartūs (Cic.),* A pillow stuffed with rose leaves.

*In viōlā aut in rōsā (Cic.),* On violets or roses (meaning the gathered flowers).

1032. In military language the singular is used at times for a plural : as,

*Quōd insēquī pēdes† potuīt (Liv.),* As far as the infantry could pursue.

*Equēs eōs ad castra ēgīt (Liv.),* The cavalry drove them to their camp.

*Hic mīles māgis plācuīt (Liv.),* A soldiery of this kind was preferred.

*Rōmānūs irā ōdiōquē pugnābāt (Liv.),* The Romans fought under a feeling of indignation and hatred.

#### OMISSION, OR ELLIPSIS OF SUBSTANTIVES.

1033. The masculine adjective is often used in speaking of men, the neuter in speaking of things ; but care should be taken that the gender is distinguished in the termination. See § 1044.

\* Observe that the omission of the indefinite article in English makes the distinction between the animal for table and the living animal.

† The singular, however, has its force, drawing attention to the individual. Thus, in the last phrase, Each individual soldier has his own feelings of anger ; so again in the first sentence, 'a foot soldier' would have been an equally good translation, signifying inasmuch as he was a foot soldier.

1034. Some adjectives used as substantives may be seen in § 210 ; and to these may be added,

stātiva, hiberna, &c., (castrā *understood*).  
 tertiāna, quartāna, &c., (febrīs *understood*).  
 Circensēs, Saeculārēs, &c., (lūdi *understood*).  
 trirēmīs, actuāria, &c., (nāvīs *understood*).  
 Sūburbānum, Tuscūlānum, &c., (praedium *understood*).  
 rēpētundārum, (rērum *understood*).  
 centensūmae, &c., (ūsūrae *understood*).  
 Agōnālia, Libērālia, &c., (sacrā *understood*).  
 primae, secundae, (partēs *understood*).  
 tertia, quarta, &c., (pars *understood*).  
 in postērum, (diem *understood*).

1035. The genitive of a deity is often used with prepositions, the proper case of aedi 'a temple' being understood.

Hābītābat rex ad Jōvis \* Stātōrīs (aedem *understood*) (Cic.), The king resided near the temple of Jupiter Stator.

A Vestae (aedē *understood*) ducta est (Cic.), She was taken away from the temple of Vesta.

1036. But the Latin language does not copy the English in the use of the genitive of a person's name, meaning his house ; but either inserts the word for house, or uses a preposition with the name of the person † : as,

Vēnistī dōmum Roscī (Cic.), You came to Roscius's.

Dōmī Caesāris dēprehensūs est (Cic.), He was arrested at Caesar's.

#### ADJECTIVES, &c.

1037. Adjectives and participles are attracted into the same case, gender and number as the substantive to which they refer.

Thus, from docto or docta 'learned', and hōmōn 'man'; bōno or bōna 'good', mūliēr 'woman'; grāvi 'heavy', ōnūs 'load', we have :

\* This is like our own phrase, St. Paul's for St. Paul's Church.

† The use of the prepositions is as follows :—to Cicero's house, ad Cīcērōnem, or dōmum ad Cīcērōnem ; at Cicero's house, apud Cīcērōnem ; from Cicero's house, ā Cīcērōnē, or, ā Cīcērōnē dōmō ; and this even though Cicero be known to be absent. See these Prepositions.



## SINGULAR.

|     |                 |                 |                |
|-----|-----------------|-----------------|----------------|
| N.  | doctūs hōmo.    | bōnā mūliēr.    | grāve ōnūs.    |
| V.  | docte hōmo.     | bōnā mūliēr.    | grāve ōnūs.    |
| Ac. | doctum hōmīnem. | bōnam mūliērem. | grāve ōnūs.    |
| G.  | docti hōmīnīs.  | bōnae mūliērīs. | grāvīs ōnērīs. |
| D.  | docto hōmīni.   | bōnae mūliērī.  | grāvi ōnērī.   |
| Ab. | docto hōmīnē.   | bōnā mūliērē.   | grāvi ōnērē.   |

## PLURAL.

|        |                   |                   |                    |
|--------|-------------------|-------------------|--------------------|
| N.     | docti hōmīnēs.    | bōnae mūliērēs.   | grāvia ōnērā.      |
| V.     | docti hōmīnēs.    | bōnae mūliērēs.   | grāvia ōnērā.      |
| Ac.    | doctōs hōmīnēs.   | bōnās mūliērēs.   | grāvia ōnērā.      |
| G.     | doctōrum hōmīnum. | bōnārum mūliērū.  | grāvium ōnērū.     |
| D. Ab. | doctīs hōmīnībūs. | bōnīs mūliērībūs. | grāvībūs ōnērībūs. |

1038. Sometimes the gender and number of the adjective or participle are determined by the sense\* rather than the form of the substantive : as,

Omnīs aetās currere obvii (*Liv.*), Persons of every age kept running to meet him.

Cāpitā conjūratiōnis virgīs caesi ac sēcūrī percussī sunt (*Liv.*), The heads of the conspiracy were flogged and beheaded.

Concursus pōpūli mirantium quid rei esset (*Liv.*), A running together of the citizens, who wondered what was the matter.

Ex eō nūmēro est quī semper sanctī sunt hābīti (*Cic.*), He is one of a class who have ever been accounted sacred.

Cētērā multītūdo dēcīmus quisquē ad supplicium lectī (*Liv.*), Of the great mass remaining, every tenth man was selected for punishment.

1039. If a relative or other pronoun referring to a word preceding be the subject of a sentence which itself contains a predicative substantive, the gender and number of the pronoun are commonly determined by the latter : as,

Thēbae, quod Boeōtiae cāpūt est (*Liv.*), Thebes, which is the capital of Boeotia.

\* This is called the constructio ad synchiasm.

*Justā glōriā, qui est fructus vērae virtūtis (Cic.),* The genuine glory, which is the fruit of true merit.

*Eā\* quāterna ērant milia (Liv.),* These (legions) were each 4000 strong.

*Hic lābōr, hōc ōpūs est (Virg.),* This is the labour, this the task.

1040. If an adjective or participle refer to several nouns of different gender, the gender and number are commonly determined by one of the three rules following :

Most commonly the adjective agrees in number and gender with the noun to which it is nearest ;

Or, if the nouns be living beings, the masculine plural may be used ;

Or, if they be things without life, the neuter plural may be used : as,

*Mens ēt ānimūs et consīlium et sententiā civitātis pōsita est in lēgībūs (Cic.),* The intellect, and soul, and forethought, and feelings of a state reside in the laws.

*Cingētōrigī principātūs atque impērium est trādītum (Caes.),* The chief post and the supreme command were handed over to Cingetorix.

*Pāter mihi et mātēr mortuī sunt (Ter.),* My father and mother are dead.

*Lābor vōluptasquē, dissimīliā nātūrā, sōciētātē quādam inter sē nātūrālī junctā sunt (Liv.),* Toil and pleasure, unlike as they are in nature, are still joined together in a sort of natural partnership.

1041. As a plural adjective may be distributed between two substantives, so may a plural substantive between two adjectives. Thus,

*Quarta et Martiā lēgiōnēs (Cic.),* The fourth and the Martian legions †.

1042. Many words which were originally adjectives or partici-

\* Nay, we find in Livy, xxi. 55, Duodeviginti milia Romana erant, The Romans amounted to 18,000 ; for so all the best MSS.

† Not unlike this is the use of two prænomena with the gens in the plural : as,

*C. et L. Caepasii, i. e. Caius et Lucius Caepasii (Cic.),* The two Caepasii, Caius and Lucius.

ples are at times used as substantives, and as such may have adjectives or genitives attached to them : as,

Nātālis meūs (*Cic.*), My birthday.

Vētus vicinūs, (*Cic.*), An old neighbour.

Iniquissimī mei (*Cic.*), My greatest enemies.

Pāternus Inimicūs (*Cic.*), An hereditary enemy.

Publicum mālum (*Cic.*), A public curse.

Praeclārum responsum (*Cic.*), A glorious answer.

Summā pectōris (*Cic.*), The highest parts of the breast.

Occultā templi (*Caes.*), The hidden recesses of the temple.

Summum montis (*Caes.*), The summit of the mountain.

Mēdium diēi (*Liv.*), The middle of the day.

1043. The neuter adjective often found in the predicate of a sentence, when the subject is not of that gender, is to be considered as a substantive. Thus,

Tristē lūpus stābulis (*Virg.*), A signal for sorrow is the wolf unto the stall.

Vārium et mūtābilē semper fēmīnā (*Virg.*), A thing of motley hue and ever changeable is woman.

1044. There is greater freedom in using as substantives those parts of an adjective which show their gender, as, for instance, the nominative and accusative of neuters. Thus, the genitives of neuters of the third declension should be avoided in this construction, unless some other genitive less ambiguous accompany them. Thus we may say,

Nīl hūmānī (*Ter.*), Nothing like the conduct of a man, where hūmānī is a substantive ; or,

Nīl hūmānum, where hūmānum is an adjective.

But if the adjective be of the i declension, as cīvili, then we have no choice but nīl cīvīlē, ‘ nothing like the conduct of a citizen,’ unless indeed two adjectives are united, as in Livy :

Sī quidquam in vōbīs, non dīcō cīvīlis sēd hūmānī essēt, If there had been aught in you of the feelings, I do not say of a citizen, but of a man.

1045. When the gender is not at once determined by the termination of the adjective, it is commonly better to use a substantive with the adjective : as,

*Multis hōmīnībūs*, or *multis rēbūs*, rather than *multis* alone.

1046. The Roman gentile names, that is, the second names in *io*, are really adjectives, and hence are at times found with substantives of various genders attached to them : as,

*Sulpicia horrēa* (*Hor.*), The Sulpician granaries.

*Octāviā porticūs*, The Octavian portico.

*Tulliā lex*, The Tullian law.

*Cornēlia castrā*, The Cornelian camp.

1047. The Romans use possessive adjectives formed from proper names instead of the genitive : as,

*Dēmūs exilis Plūtōnia*, (*Hor.*), Pluto's empty house.

*Extenditūr ūnā*

*Horridā per lātōs ācēs Volcāniā campōs* (*Virg.*),

*Spreads unbroken*

*O'er the wide plain the bristling host of Vulcan.*

*Hērilis filiūs* (*Ter.*), My master's son.

*Pompēiānā classis*, *Pompēiānūs ēquitātūs* (*Caes.*), Pompey's fleet,  
Pompey's cavalry.

1048. Possessive adjectives include the notion of a genitive, and hence an adjective or participle, with or without a substantive, in the genitive case, is often attached to them : as,

*Tuom hōmīnīs ērūdītissūmī jūdīcium grātum est* (*Cic.*), The opinion of one so learned as yourself is gratifying.

*Ut meā dēfunctae mollitēr ossā cūbent* (*Ov.*), That my bones when I am dead may softly lie.

*Meā ipsius caussā* (*Cic.*), For my own sake.

1049. An adjective in agreement with the nominative often accompanies a verb where the English has commonly an adverb : as,

*Et tibi ōb eam rem lūbens bēnē faxim* (*Ter.*), And yourself too, in return for this, I would gladly serve.

*In phīsicis tōtūs est āliēnūs* (*Cic.*), In natural philosophy he is altogether out of his element.

*Lūpus grēgibus nocturnūs ōbambulāt* (*Virg.*), The wolf in presence of the flocks by night walks to and fro.

*Philōtīmus nullus vēnīt* (*Cic.*), Philotimus has not made his appearance at all.

1050. The adjectives *prīor*, *prīmo*, *postrēmo*, *prīncīp*, *sōlo*, &c., are used in such a manner that the English translation often requires the insertion of the verb 'to be' and the relative, or some other periphrasis: as,

*Prīmā Sīcīlīa prōvincia est adpellāta (Cic.)*, Sicily was the first that was called a province.

*Hispāniā postrēma omnium prōvinciārum perdōmīta est (Liv.)*, Spain was the last of all the provinces to be thoroughly subdued.

*Stolcī sōli ex omnībūs ēlōquentiam virtūtem essē dixerunt (Cic.)*, The Stoics are the only sect of the whole number who have declared eloquence to be a virtue.

1051. A neuter adjective is often used as an adverb. Thus,  
*Hōdie aut summum crās (Cic.)*, To-day or at farthest tomorrow.  
*Dulcē\* ridentem (Hor.)*, Sweetly-laughing.

1052. When substantives signifying agents have one form for the masculine, another for the feminine, they so far take the character of adjectives, that they must agree in number, gender and case with the word to which they refer: as,

*Lex, quāsi dux vitæ et māgistra officiorum (Cic.)*, The law, which is as it were the guide of life and the instructress in duty.

*Tīmor, non diūturnus māgistēr officī (Cic.)*, Fear, no permanent instructor in duty.

1053. Other words commonly treated as substantives take a similar liberty between neuters and masculines: as,

*Māre O'ceānum (Caes.)*, The sea called Oceanus.

*Flūmen Rhēnum (Hor.)*, The river Rhenus, or Rhine.

*E'ridānum ostium*, The mouth of the Eridanus.

*A'rīmīnus flūviūs*, The river Ariminus.

*A'rīmīnum oppīdum*, The town Ariminum.

1054. Although a substantive in Latin has commonly but one adjective attached to it, except where conjunctions are employed, this restriction does not apply, *a.* to pronominal adjectives, *b.* to nu-

\* This is carried to a great extent by the poets, who use even the plural neuter in this way. The comparative neuter is the only form for a comparative adverb.

erals, *c.* to adjectives of quantity, *d.* to those which accompany verbs as part of the predicate, *f.* to the possessive adjectives, such as *Plūtōniā* (see § 1047), *g.* to three or more adjectives, with pauses to supply the place of conjunctions: as,

- a.* *Eādem illa individua et sōlidā corpōrā (Cic.),* Those same indivisible and solid bodies.
- b.* *Duōdēcim milia Attica talentā dātō (Liv.),* He shall pay 12,000 Attic talents.
- c.* *Omnēs rectae res atque laudābiles eō rēfēruntūr (Cic.),* All right and praiseworthy things are referred to this standard.
- d.* *Princepsque dēcimā lēgio ei grātiās ēgīt (Caes.),* And the tenth legion was the first to thank him.
- e.* *Et dōmūs exilis Plūtōnia (Hor.),* And Pluto's empty house.
- f.* *Eā vōluptariā, dēlicatā, mollis hābētur disciplinā (Cic.),* This is accounted a voluptuous, tender, effeminate school of philosophy.

## COMPARATIVES.

1055. The various constructions of the comparative may be seen in the following examples. It should be remarked that the ablative is substituted for *quam* &c. for the most part only when the objects compared are in the nominative or the subject-accusative\*.

- a.* *Mēlior est certā pax quam spērātā victōriā (Liv.),* A certain peace is better than a hoped for victory.  
*I'tā sentiō, lōcūplētiōrem essē Lātinam linguam quam Graecam (Cic.),* My feeling is this, that the Latin language is richer than the Greek.  
*Mēliōrem quam ēgō sum suppōnō tibi (Plaut.),* I give you as a substitute a better one than I am.  
*Pompeius dixit sē mūnitiōrem fōrē quam A'fricānus fuissēt (Cic.),* Pompey said that he would do more to protect his person than Africanus had done.  
*Tibi multō mājōrī quam A'fricānūs fuit, tāmen non multō mīnōrem quam Laelium adjunctum essē pātiērē (Cic.),* Though you are a much greater man than Africanus, one who still is not

\* The poets take greater liberty.

- much inferior to Laelius, you will allow to attach himself to you.
- b. *E'lēphantō bēluārum nullā prūdentiōr est (Cic.)*, Not one among the great beasts has more foresight than the elephant.  
*Ex ējus linguā mellē dulcior fluēbāt ōrātiō (Cic.)*, From his tongue words flowed sweeter than honey.  
*Sāpiens hūmāna omnia infēriōrā virtūtē dūcīt (Cic.)*, A wise man looks upon all human things as inferior to virtue.  
*Quō grāviōrem Inimicum nōn hābui (Curt.)*, A greater enemy than whom I never had.  
*Caesār ōpiniōnē cēlērius vēniēt (Cic.)*, Caesar will come more quickly than was expected.
- c. *A' Caecilio prōpinquī mīnōrē centensūmis\* nummum mōvērē non possunt (Cic.)*, His own relatives cannot get a sixpence from Caecilius at less than 12 per cent.  
*Obsīdēs vīginti dātō, nē mīnōrēs octōnum† dēnum annōrum neu mājōres quīnum quādrāgēnum (Liv.)*, Hostages he shall give twenty in number, not younger than eighteen years of age, nor older than forty-five.  
*Plūs‡ septingentī capti (Liv.)*, More than 700 were taken.  
*Constābat non mīnus dūcentōs fuissē (Liv.)*, It was clear that there had been not less than 200.  
*Spātium nōn ampliūs pēdum sescentōrum (Caes.)*, An interval of not more than 600 feet.  
*Plūs tertiā parte interfectā (Caes.)*, More than a third part having been slain.
- d. *Paulli contiō fuit vērior quam grātior pōpūlō (Liv.)*, The harangue of Paullus on the other hand was more true than agreeable to the citizens.
- e. *Artem iūrīs hābēbītis māgis magnam quam diffīcilem (Cic.)*, You will then have a treatise on law rather bulky than difficult.

\* This ablative would stand without *mīnōrē*.

† This genitive would stand with *obsīdēs* alone.

‡ This omission of *quam*, without affecting the case, is limited to the adjectives *māior*, *mīnor*, and the adverbs *plūs*, *mīnus*, *ampliūs*, which however may also have the ordinary construction.

- . Pulvĕrem mĕiorem quam prō nūmĕro excītābant (*Liv.*), They raised a greater cloud of dust than might have been expected from their number.
- g. Mājus laetiusquē quam quod mentē cāpĕrē possent (*Liv.*), News too great and too joyful for them to comprehend.  
Clārior rēs ērat quam ut tēgī possēt (*Liv.*), The matter was too well known to be concealed.
- h. Thāis quam ĕgō mājuscūla est (*Ter.*), Thais is a little older than I am.  
Sēnectūs est nātūrā lōquāciōr (*Cic.*), Old age is naturally rather given to chatter.
- i. Quō diffīciliūs, hōc praeclāriūs (*Cic.*), The more difficult, the more glorious.  
Quanto ērat indiēs grāviōr obpugnātiō, tantō crēbrīōrēs littĕrae ad Caesārem mittēbantūr (*Caes.*), The more violent the attack became each day, the more frequently were dispatches sent to Caesar.  
Stētīt per Trēbōnium, quō mīnūs oppidō pōtīrentūr (*Caes.*), It was owing to Trebonius that they did not make themselves masters of the town.  
Iter multō faciiliūs (*Caes.*), A route much more easy.
- j. Etiam mājōrēs vāriētātēs (*Cic.*), Even greater varieties.  
Hābītum formamquē vīri āliquantum\* ampliōrem augustiōremque hūmānā intūētūr (*Liv.*), He fixes his eye upon the appearance and bearing of the man which he sees are considerably greater and grander than those of a human being.
1056. The adverbs usually employed to mark the degree of excess are, eō, quō, hōc; tantō, quantō; multō, paulō; āliquantō, nīhīlō; altĕrō-tantō, sesquī†, dūplō, &c.

\* The use of the accusative adverbs with the comparative is not uncommon in Sallust and Livy. See Sallust Jug. 85, 22; and § 789, note.

† This word is probably an ablative whose full form may have been sēmi-sēquī, the latter part being the ablative of the obsolete positive sēqui, whence the comparative sēquiōr, in the sense of 'following, second, inferior.' Thus sēmis-sēquīs contracted into sesquīs would be like the German anderthalb or  $1\frac{1}{2}$ ; just as sēmis-tertiūs contracted into sestertiūs is equal to the German drittehalb or  $2\frac{1}{3}$ . See § 272. It may be added that the



## SUPERLATIVES.

1057. The use of the superlative is chiefly in such constructions as the following :

a. *Consilia sua optumō cuiquē prōbant\** (Cic.), They satisfy all the best men of the excellence of their measures.

*Rēnuntiārunť lūdōs Iōvī primō† quōquē diē faciendōs* (Liv.), They reported that games should be celebrated in honour of Jupiter on the earliest possible day.

*Multi mortāles convēnērē, maxīmē proximi quiquē‡, Caeninensēs, Crustūminī, Antemnātēs* (Liv.), A large number of people came to the meeting, chiefly the inhabitants of the several nearest states, Caenina and Crustumium and Antenna.

b. *Optimū quisquē maxīmē postērītātī servīt* (Cic.), The best men always do the most to serve posterity.

c. *Ut quisquē optumē dicīt, itā maxīmē dicendi difficultātem pertimescīt* (Cic.), The nearer a man approaches perfection in speaking, the more he is alarmed at the difficulty of speaking.

*Ita, quam quisquē pessumē fēcīt, tam maxīmē tutū est* (Sall.), Thus, the worse a man acts, the safer is he.

d. *Tam sum mītis quam quī lēnissimū* (Cic.), I am as mild as the gentlest man on earth.

*Tam sum āmicus reipublicae quam quī maxīmē* (Cic.), I am as attached to the country as any one living.

*Huic commendātiōnī tantum tribuēre quantum cui tribuisti plurimē* (Cic.), To attach as much weight to this recommendation as you ever did to any one.

*Tē sic tuēbōr ut quem diligētissimē* (Cic.), I shall watch your interests with as much care as I ever did those of any friend.

assumed meaning of *sēqui* would account both for its being superseded by the comparative and also for its having no superlative.

\* Literally 'make them to appear good.'

† This phrase should be contrasted with *altērō quōquē diē, tertio quōquē diē, &c.*, which imply the passing over one, two, &c., days every time. *Primō quōquē diē* therefore signifies 'the first day of all'; if that be impossible then the next, and so on, allowing not a day to pass without an attempt.

‡ Plural, because each single state furnished a number.

*Dŏmus cĕlēbrātŭr ĭta ut cum maxŭmĕ (Cic.),* My house is thronged as much as ever it was.

*Māter nunc cum \* maxŭmĕ filium interfectum cŭpĭt (Cic.),* She desires the death of her son now as much as ever.

- e. *Quam pŏtŭi maxŭmĭs ĭtŭnĕrĭbŭs ād Āmānum exercĭtum duxi (Cic.),* I led the army to the Amanus by the greatest possible marches.

*Stātue āliquem confectum tantis dŏlŏrĭbus quanti ĭn hŏmĭnem maxŭmĭ cādĕrĕ possunt (Cic.),* Picture to yourself any one exhausted by the greatest sufferings man's nature is capable of.

*Quantam maxĭmam pŏtest vastĭtātem consŭli ostendĭt (Liv.),* He exhibits before the consul's eyes the greatest possible devastation.

*Ut pŏtŭi accŭrātissŭmĕ tĕ tŭtātus sum (Cic.),* I have protected your interests with the greatest care in my power.

- f. *Quam maxŭmās, quam prĭmum, quam saepissŭmĕ grātiās āgĕt (Cic.),* He will express his gratitude in the strongest possible terms, at the first possible opportunity, and as often as possible.

- g. *Quem ūnum nostrae cĭvĭtātis praestantissŭmum audeŏ dĭcĕrĕ (Cic.),* Whom I venture to pronounce of all men in our country the most excellent.

- h. *Ex Brĭtannĭs omnĭbus longĕ sunt hŭmānissĭmĭ (Caes.),* Of all the Britons they are by far the most civilised.

*Multo id maxĭmum fŭĭt (Liv.),* This was by far the greatest.

*In fidĭbŭs aurĕs vel mĭnŭmā sentiunt,* In the strings of musical instruments the ear perceives the very slightest differences of note.

APPOSITION AND ATTRACTION.

1058. When one substantive is attached by way of explanation to another it must agree with it always in case and generally in number, and when practicable in gender: as,

*P. Vārius, vir fortissŭmŭs atque optĭmus cĭvĭs (Cic.),* Publius Varius, a most gallant gentleman and excellent citizen.

\* One might have expected *nunc ut cum maxŭmĕ*.

Duae urbēs pōtentissimae, Karthāgo atquē Nūmantiā (Cic.), Two most powerful cities, Carthage and Numantia.

Dēliciae meae Dīcaearchūs (Cic.), My darling Dicaearchus.

Quīs unquam sē pōpūli Rōmāni victōris dōmīnique omnium gentium tūtōrem dicere ausust? (Cic.), Who ever dared to call himself the guardian of the Roman people, the conquerors and lords of all nations?

Omitto illās omnium doctrinārum inventricis Aθēnās (Cic.), I omit the great inventress of every science, Athens.

Antē mē consūlem (Cic.), Before I was consul.

1059. When the logical connection is lost sight of, and the construction is affected by the proximity of some connected word or idea, it is called attraction\*.

1060. It is thus that the adjective or substantive in the predicate is made to agree with the substantive in the subject, at least if the case be other than the genitive: as,

Nom. Volo ēt esse ēt hābēri grātūs (Cic.), I wish both to be and to be thought grateful.

Acc. Crēditur Pythāgorae audītōrem fuissē Nūmam (Liv.), It is believed that Numa was a pupil of Pythagoras.

Dat. Vōbīs nēcesse est fortibus vīris essē (Liv.), You have no choice but to be brave.

Fons āquae dulcis cui nōmēn A`rēthūsae'st (Cic.), A sweet spring of water whose name is Arethusa.

Abl. Illis hostibus jūdīcātis (Cic.), Those men having been adjudged public enemies.

Voc. Rūfē mihi frustrā crēdītē āmicē (Catul.), Rufus in vain believed my friend.

1061. An attraction of case and gender is seen at times with the relative: as,

Raptim quibus quisquē pōtērāt ēlātis, agmēn implēvērat viās

\* Observe that the German is logically correct in giving no termination to the adjective in the predicate. Still more logical would it have been to have given the adjective one fixed form under all circumstances. Cases and number and gender strictly belong to the substantive alone.

(*Liv.*), Hastily carrying off what each could, a line of people in motion had filled the roads.

A<sup>n</sup>īmāl hoc quem vōcāmūs hōmīnem (*Cic.*), This animal which we call man.

But the different examples of attraction are also treated in their several places.

## NUMERALS\*.

1062. U<sup>n</sup>o is used in the plural when a plural substantive constitutes a new unit†.

U<sup>n</sup>i ex transrhēnānīs lēgātōs mīserant (*Caes.*), They were the only people of those beyond the Rhine who had sent ambassadors.

Ex ūnīs gēmīnās mīhi conficiēs nuptiās (*Ter.*), Out of one marriage you will make me a brace of marriages.

1063. Sescento is often used vaguely for a very large number.

In quō multā mōlestā, discessus noster, bellī pēricūlum, mīlītum imprōbitās, sescentā praetēreā (*Cic.*), In which there are many vexatious matters, our leaving the country, the danger of war, the violence of the soldiery, and a thousand things besides.

1064. Milli in the singular is commonly an adjective, in the plural perhaps always a substantive.

Mille ēquītēs Gallia eōdem versa in Pūnicūm bellum hābuīt (*Liv.*), Gallia lying in the same direction had a thousand horse as a protection against an attack from the Carthaginians.

Quo in fundō faciē mīlle hōmīnum versābātūr (*Cic.*), On which land full a thousand men were engaged.

Dēcem mīliā tālentum Gābīnō sunt prōmissā (*Cic.*), Ten thousand talents were promised to Gabinius.

\* Some remarks upon the construction of numerals have been made in the first part (§§ 253—272).

† Thus, many human beings make up one people; many letters of the alphabet go to a single letter or epistle. Sometimes the singular of a word happens not to be in use, and it may be then difficult to decide what was its meaning. Thus it is a question, what was that meaning of *castro* in the singular which caused its plural to signify a camp.

1065. If a smaller numeral be added to the thousands, then the construction of an adjective is preferred: *as*,

*Philippeī nummī duōdēcim miliā quādringenti vīginti duō (Liv.)*,  
12422 golden Philips.

But the genitive is still found at times: *as*,

*Philippeōrum nummōrum sēdēcim miliā trēcentī vīginti (Liv.)*,  
Of golden Philips 16320.

1066. The distributive numerals are often used in pairs: *as*,

*Singūli singūli pōpūli lictōrēs dēdērunt (Liv.)*, Each of the  
(twelve) states provided one lictor.

*Quīnā dēnā jūgērā āgrī dāta in singūlōs pēdītēs sunt (Liv.)*,  
Fifteen jugers of land were given to every footsoldier.

1067. The particular distributive *bīno*, like *gēmīno*\*, is often used of but two things when they match one another: *as*,

*Bīnōs hābēbat scyphos (Cic.)*, He had a pair of cups.

1068. The distributives *bīno*, *trīno*†, &c. are used like the plural of *ūno*, with plural substantives that have a singular sense: *as*,

*Quīnīs castrīs oppīdum circumdēdīt (Caes.)*, He surrounded the  
town with five camps.

*Littērās reddīdit trīnās (Cic.)*, She delivered three letters.

*Trīnīs cātēnīs vinctus trāhēbātūr (Caes.)*, He was being dragged  
along bound with three sets of chains‡.

1069. The poets occasionally use a distributive in place of the simple number, and that both in the plural and singular: *as*,

*Dispar septēnis fistulā cannīs (Ov.)*, An unequal pipe of seven  
reeds.

*Gurgītē septēnō rāpīdus mārē submōvēt amnis (Lucan)*,

With sevenfold flood the rapid river bids the sea withdraw.

\* *Dūplici* in its original sense is used where the two things lie flat against each other, as *dūplīcēs palmae*, the joined hands in the act of prayer, and *dūplīcēs tābellae*, folded tablets.

† Not *terno* nor *singūlo*.

‡ Even in speaking of one person the phrases are *inlcērē cātēnās ālicū*, *conlcērē in cātēnās*, *essē cum cātēnīs*, as indeed the English phrase is also plural.

1070. The word *sestertio*, which is strictly only a numeral,  $2\frac{1}{2}$ , is commonly used in reference to money, and in that sense signified originally  $2\frac{1}{2}$  asses or lbs. of bronze; but as the weight of Roman money decreased to a great extent, and silver coin came into use, *sestertio* (or *sestertio nummo*, or *numm°* alone) was eventually\* the name of a small silver coin worth about  $2\frac{1}{4}d$ † of our money, and was the ordinary unit of money. It is also used as an insignificant sum of money.

*Prætium constitutum est in modiös singulös HS ‡ III (Cic.),*

The price fixed was three sesterces the bushel.

*Sestertium sescentä quädrägentä millä dēferri ad sē dömmum jussit (Cic.),* He ordered 640,000 sesterces to be carried down to his house.

*Ecquis est qui bönä Postümī nummō sestertiō sibi addici vēlit? (Cic.),* Is there any one who would be willing to have the whole property of Postumus knocked down to him for a single groat?

1071. A million sesterces fall short of £10,000. Hence the numbers required, when the sesterce is the unit, soon became inconveniently large, and the only mode the Romans had of expressing numbers above 100,000 was by means of the numeral adverbs: thus,

*Accēpi viciens dücentä trīgintä quinquē miliä, quädringentös septendēcim nummös (Cic.),* I received 2,235,417 sesterces.

*Sestertium viciens centēnä miliä,* Two million sesterces.

1072. By way of brevity *centēnä miliä* was dropped with the adverbs, causing no ambiguity, because the adverbs could only be used with *sestertium* in this sense: thus,

*Sestertium quädringentiens abstülit (Cic.),* He carried off forty million sesterces.

\* Towards the close of the republic.

† This would make the *Denarius* about 9d, which is slightly above the usual estimate. But our antiquarians commit the strange error of taking the *average* of existing *denarii* instead of the very largest for the standard, as though coins could have *gained* weight by time.

‡ To be read perhaps *sestertii terni*; but the MSS. have nearly all the mere symbols. See § 272.

1073. Although sestertium as used with *miliā* was in fact a genitive, it was found convenient to treat it as a neuter-substantive so that *sestertiā*\* was used as a nom. or acc. pl., and signified so many thousand sesterces.

*Cāpit ille ex suis praediis sescēnā sestertia, ēgō centēna ex meis (Cic.),* Yonder man takes, let us suppose, 60,000 sesterces per annum from his estates, I, 10,000 from mine.

1074. Similarly with the adverbs it was found convenient to give to sestertium a genitive and ablative singular.

*Dēcem pondo auri et argenti ad summam sestertiī deciens in aerārium rettūllit (Liv.),* He paid into the treasury ten pound weight of gold, and of silver to the amount of a million sesterces.

*Nēque in sestertiō viciens pārū sē splendīdē gessit, nēque in sestertiō centiens affluentius vixit quam instītuērāt (Nepos in Attico),* As his establishment was sufficiently handsome when his income was two million sesterces, so he lived with no greater luxury than at first, when his income was ten millions.

1075. The construction of *pondo*†, 'by weight' or 'pound,' and *libra-m*, 'pound,' in denoting weight, is very anomalous, the first having always the same form, the second being always an acc. singular or plural.

*Pătērae aureae fuērunt dūcentae septuāgintā sex libras ferme omnēs pondo, argenti dēcem ēt octō milia et trēcēntā pondō (Liv.),* There were 276 golden bowls all about a pound in weight, and of silver bullion 18,300 lbs.

\* The word sestertium (nom.) is sometimes said to have been a coin. There, in fact, was no such coin and no such word. There is perhaps something parallel to the anomaly mentioned in the text in the declining the genitive *cūjūs* of the relative as though it had been an adjective.

† *Pondo* would appear to have been originally an ablative 'by weight;' *libram*, *librās*, seem inexplicable. But in *Liv. iv. 20*, all the best MSS. have *libra*, which would admit a simple explanation 'by the scales,' and so, like *pondo*, come in a secondary sense to signify a lb.

## PERSONAL PRONOUNS.

1076. The nominatives of the personal pronouns are not commonly used, because the terminations of the verb already express the notion; but if there be any emphasis, then they are required.

*Quis tu es?* (*Ter.*), Who are you?

*Ego istum jūvenem dōmī tēnendum censeō* (*Liv.*), I for my part think that this stripling of yours should be kept at home.

*Nātūrā tu illi pātēr es, consiliīs ego* (*Ter.*), By nature *you* are his father, as guardian *I*.

1077. Similarly *he, she, it, they*, if emphatic, must be expressed by the proper pronoun, *i, ho, isto, or illo* (see below).

1078. These nominatives appear however at times to be required when there does not seem to be any emphasis upon them. Thus, in repeating a person's words in surprise, it is usual to insert the omitted nominative:

*M. Quid fēcit?* *D. quid illē fēcērīt?* (*Ter.*) *M. What has he done?* *D. What has he done, ask you?*

Where the words *what* and *done* seem to require the special emphasis.

1079. So in confirming an assertion or answering a question, the nominative of the pronoun is required.

*Egō vēro ūtar prōrōgātiōnē diēi* (*Cic.*), Yes, my friend, you are right, I *shall* avail myself of the postponement.

Where the word *shall* is emphatic, not the pronoun.

1080. So again where *quidem*, 'it is true,' introduces a word preparatory to a *sēd*, 'but': as,

*Deindē tuī mūnicipēs, sunt illī quīdem splendīdissūmi hōmīnēs, set tāmen paucī* (*Cic.*), Then as to *your* fellow-townsmen, they *are*, I grant, men of the highest station, but still only few in number.

*Oratōriās exercitātiōnēs, nōn tū quīdem rēliquistī, sed phīlōsōphiam illīs antēpōsuistī* (*Cic.*), Your exercises in oratory you have not abandoned, it is true, but you have given philosophy the preference over them.



1081. The singular *tū* and plural *vōs*\* being commonly translated by the same word 'you,' it is often useful to insert some plural vocative or other phrase with the latter, so as to prevent ambiguity.

*Sī quid est quod mea ōpēra ōpus sit vōbīs,*<sup>†</sup> *ut tū plus vides, Mānēbo* (*Ter.*), If there be anything in which you (and your young master) have occasion for my assistance, as you (*Davus*) understand matters better than I do, I will stay.

1082. It is not the custom of Latin writers to use the plural *nōs* or *vōs* for the singular, as is so often the case, particularly with the latter, in modern languages.

SE, SUO, &c.

1083. The reflective pronouns of the third person, both substantive and adjective, are variously translated according to the word they refer to. This word is commonly the nominative of the sentence: as,

*Eā praedia aliis cōluit, non sibi* (*Cic.*), These farms he cultivated for others, not for himself.

*Tum illā rējēcit se in eum* (*Ter.*), Then the other threw herself back into his arms.

*Iustitiā propter se est cōlendā* (*Cic.*), Justice is to be cultivated for itself.

*Non sui conservandī caussā prōfūgērunt* (*Cic.*), It was not to save themselves that they ran off.

*Suā quae narrat fācīnōrā?* (*Ter.*), What doings of his own does he recount?

*Haec ignōrābat suam patrem* (*Ter.*), This woman did not know her own father.

*Aliēnā mēlius dijūdicant, quam suā* (*Ter.*), They judge better of other people's affairs than their own.

1084. *Se* and *suo*, in a secondary sentence, may of course refer to the nominative or subject of that secondary sentence. They sometimes however refer to the agent of the main sentence, particularly if the secondary sentence express a something in the mind of that agent: as,

\* The same ambiguity exists between the possessive adjectives *tuo* and *vostēro*, and may be removed in the same way.

Vir bonus nihil cuiquam quod in se transfērat detrāhēt (Cic.),  
A good man will not force anything from any one to transfer it to himself.

Sentit ānimus se vī suā, nōn āliēnā mōvēri (Cic.), The mind feels that it is acted upon by a force of its own, not one from without\*.

1085. Se and suo sometimes refer to a noun not in the nominative, if that noun be substantially the subject: as,

A Caesāre invitor†, sibi ut lēgātus sim (Cic.), I am invited by Caesar to be legate to *him*.

Faustūlō spes fuērat‡, rēgiam stirpem āpud se ēdūcārī (Liv.),  
Faustulus had entertained the hope that the royal progeny would be brought up in his cottage.

1086. Se and suo sometimes refer to nouns not in the nominative, if placed near them: as,

Furnium per se vīdī lūbentissimē (Cic.), Furnius, so far as he himself is concerned, I saw with the greatest pleasure.

Rātio ēt ōrātiō conciliāt inter se hōmīnēs (Cic.), Reason and speech unite men to one another.

Suas res Sŷracūsānis restituit (Liv.), He restored to the Syracusans what belonged to them.

Plācet Stoicis suō quamquē rem nōmīne adpellārē (Cic.), It is a law with the Stoics to call everything by its own name.

Māgōnem cum classē sua in Hispāniam mittunt (Liv.), They send Mago with his fleet to Spain.

1087. Intēr se is used with active verbs for se intēr se: as,

Inter se adspiciēbant (Cic.), They kept looking at one another.

1088. The possessive pronouns often denote what is favourable

\* In Caesar, B. G. i. 36. Ad haec Ariovistus respondit &c., which chapter is all one sentence, there is much freedom in the use of these pronouns. Thus in the last clause: quod *sibi* Caesar dēnuntiāret *se* Aeduōrum injūrias non neglectūrum, nēmīnem *sēcum* sinē *suā* perniciē contendissē: *sibi* and *sēcum* refer to Ariovistus, *sē* to Caesar, *suā* to nēmīnem.

† Equivalent to: Caesar me invitāt.

‡ Equivalent to: Faustulus spem hābuērāt.

to the party, especially in connexion with nouns signifying time or place : *as*,

*Mōneo ut nēque occāsiōnī tuae dēsis, nēquē suam occāsiōnem hostī dēs (Liv.),* I advise you neither to be wanting to an opportunity favourable to yourself, nor to give to the enemy one favourable to him.

1089. The possessive pronouns are often omitted in Latin where they are expressed in English : *as*,

*Non dūbiumst quīn uxōrem nōlit filiūs (Ter.),* There is no doubt that my son is unwilling to marry.

*Et ērī semper lēnitas, vērēbar quorsum ēvādēret (Ter.)* And my master's\* constant gentleness, I was afraid what it would end in.

#### IPSO.

1090. *Ipsō* is used with the personal pronouns and other nouns to denote emphasis :

*Calpurnius custodiā militārī cinctūs extinguitur; Priscus se ipse† interfecit (Tac.),* Calpurnius is surrounded by a guard of soldiers and put to death; Priscus slew himself.

*Frātre suū, dein se ipsum† interfecit (Tac.),* He killed his brother, and then himself.

*Triennio ipsō minor quam Antōniūs (Cic.),* Exactly three years younger than Antonius.

*Ipsae dēfluēbant cōrōnae (Cic.),* The wreaths kept slipping down of themselves.

*Is, ēt ipse Alpīnūs amnis, difficillīmus transītu est (Liv.),* This, itself too an Alpine river, is most difficult to cross‡.

#### DEMONSTRATIVE PRONOUNS.

1091. *Ho, isto, illo*, are called demonstratives, because the speaker in using them often points to the things he speaks of.

\* So in English we say, master, father, &c. for my master, my father.

† Observe the difference between these two phrases.

‡ Whenever *ipso* is used, the student should ask himself to what it is opposed.

*Ho* is the demonstrative of the first person and points to what is *near me*.

*Isto* is the demonstrative of the second person and points to what is *near you*.

*Illo* is the demonstrative of the third person and points to what is *distant* from both of us.

1092. *Ho*, 'this,' has the following uses: First, it points to something near the speaker: as,

*Sed quid hoc? Puer hercle'st. Mŭlier, tu adpŏsuisti hunc? (Ter.)*

But what is this (at my feet)? Faith it's a baby. Woman, was it you who placed this baby here?

*Hic versus Plauti nŏn est, hic est (Cic.),* This verse is not Plautus's, this is.

1093. Hence *hic hŏmŏ* may mean the speaker: as,

*Sŏlŭs hic hŏmo est, quŭ sciat divinitŭs (Plaut.),* Your humble servant has not his match as a prophet.

1094. Secondly it refers to present time: as,

*Ab illis hŏminibŭs ad hanc hŏmĭnum lŭbĭdĭnem ac lĭcentiam me abdŭcis? (Cic.),* Do you propose to draw me away from the men of those days to the self-indulgence and intemperance of the present race?

1095. *Ho* may also be used logically: first, at the beginning of a sentence referring to something immediately preceding: as,

*His pŕŕatis rĕbus, milĭtes nŕvis conscendĕrĕ jŭbĕt (Caes.),* These things (just mentioned) having been got ready, he orders the soldiers to embark.

1096. Secondly, as a so-called antecedent to a relative when placed after it: thus,

*Quam quisque norit ŕrtem, in hac se exĕrceat (Cic.),* Whatever art each knows, in that let him exercise himself.

1097. Thirdly, when referring to what is coming: as,

*Quŏrum ŏpĕrum haec ĕrat rŕtio (Caes.),* Of these works the following was the plan.

*Hŏc ŕnimŏ scĭto omnis sŕnŏs ut mortem servitŭti antepŏnant*

(Cic.), You must know that all men in their senses have determined upon this, to prefer death to slavery.

1098. Isto, 'that' (connected with 'you'), has the following uses: First, it points to something near the person spoken to: as,

Istam quam hābes unde hābes vestem? (Ter.), That dress which you have got on, where did you get it from?

1099. Secondly, it refers to the second person, though there is no pointing: as,

S. Hōcne āgīs annōn? D. Ego vēro istuc (Ter.), S. Do you attend to what I am saying or not? D. Yes, sir, I do attend to what you say.

1100. Isto signifies in itself neither praise nor blame, neither love nor hatred. The context may imply one or the other:

Bōno ānīmō fac sis Sostrāť; ět istam quod pōtes fac consōlērě,  
Keep up your spirits, Sostrata; and do your best to comfort your poor daughter there.

Istuc est sāpěrě (Ter.), There you show true wisdom, sir.

Vīdeo de istis qui sē pōpŭlāris hāběrī vōlunt, ābessě non němīnem (Cic.), I perceive that of your would-be-thought friends of the people, a certain gentleman is absent.

Tŭ tĭbi istas posthac comprĭmĭtō mānŭs, (Ter.), You, sir, must keep those hands for the future to yourself.

1101. Illo, 'yonder,' 'distant,' 'former,' 'other,' points to something comparatively distant: as,

Tolle hanc pāťnam. Aufěr illam offam porcĭnam (Plaut.), Take away this dish. Remove yonder *rissole de porc*.

1102. Referring to something distant, though without pointing: as, Ille suam semper ěgit vitam in ōtio, in convĭviis (Ter.), My brother there has always passed his time in idleness, in society.

1103. Illo, like *ho*, may be used logically; that is, refer to the words of a sentence. When they are used together, *ho* refers to the nearer word, *illo* to the farther: as,

Mělius dě quĭbusdam ācerbi ĭnĭmĭcĭ měrentur quam ĭi āmĭcĭ quĭ dulces vĭdentŭr. Illi, saepě věrum dicunt; hĭ, nunquam (Cic.), Bitter enemies deserve better of some persons than those friends

who seem to be all sweetness. The former, often speak the truth ; the latter, never.

1104. Sometimes not the nearer *word* but the nearer\* *thing* is marked by *ho*, the more distant *thing* by *illo* : as,

*Mēlior est certā pax quam spērātā victōriā.* Haec in tua, illa in Deōrum mānu est (*Liv.*), Certain peace is better than hoped-for victory. The one (peace) is in your own hands, the other (victory) in those of the gods.

1105. A change of person is often marked by *illo*, in which case the word 'other' is often the best translation : as,

*Vercingetōrix obviam Caesārī prōficiscitūr.* Ille oppīdum Nōviōdūnum obpugnāre instituerāt (*Caes.*), Vercingetorix sets out to meet Caesar. The other (viz. Caesar) had begun to besiege Noviodunum.

*Aeolus luctantis ventōs impēriō prēmīt.* Illi indignantes circum claustrā frēmunt (*Virg.*), Aeolus the struggling winds with sovereign sway restrains. They thus restrained around the barriers murmur.

1106. It also introduces something about to be mentioned : as,

*Hōrum ēgō sērmōnē non mōvēbār.* Illud, vērē dicam, mē mōvēt, ābessē tris cōhortis (*Cic.*), By what these men said to one another I was not annoyed. One thing however (I will be candid with you) does annoy me, and that is, that three battalions are absent.

1107. It expresses distance in time, past or future : first past time : as,

*Quīd ille, ūbi est Mīlēsūs?* Well, and that gentleman from Miletus you were speaking of, where is *he*?

*Hei mīhī quālīs erat? quantum mūtātūs āb illō Hectōrē qui rēdit exūviās indūtūs Achilli* (*Virg.*), Alas, what was he like? How changed from that Hector of other days returning clad in Achilles' spoils!

*Ille ēgō libēr, illē fērox, tācuī* (*Ov.*), I *once* so free, so proud, was silent.

\* In this way are to be explained all those passages where *illo* is *said* to be referred to the nearer word, and *ho* to the farther word.

1108. Hence it is applied to well-known personages of past times : as,

C. Sēquār, ūt instītuī, divīnum illum vīrum.

A. Plātōnem vīdēlicet dicīs. C. Istum ipsum, Atticē (*Cic.*),

C. I will follow, as I have begun, that heaven-inspired man.

A. You mean Plato, no doubt. C. The very same, Atticus.

1109. Also to proverbs : as,

Verum illud verbumst, vólgo quod dicí solet,

Omnís sibi 'sse mēlius malle quam álteri (*Ter.*),

Too true 's the old saying in everybody's mouth,

All men wish better to themselves than to their neighbour.

1110. Ho and illo are used together to mark the connection of something present with something past : as,

Atát hoc illud est ;

Hinc íllae lacrumae, haec íllast misericórdia (*Ter.*),

Ah, ah ! then this explains that matter ;

Hence all that weeping, hence that sympathy.

1111. Illo is also applied to future time : as,

Híc dōmūs Aenēae cunctís dōmīnābītūr ōrīs,

Et nāti nátorum, et quí nascentūr āb illis (*Virg.*),

Here shall Æneas' house o'er every border rule,

His children's children and their children too.

#### 1112. LOGICAL PRONOUNS.—1. I, Eo, &c.

I, eo, &c., 'this,' 'that,' 'the,' 'he,' 'she,' 'it,' 'a,' 'one,' 'such,' is never a demonstrative, and consequently it never takes the enclitic *ce*\* ; it always refers to some word or words in the context.

1113. Commonly it refers to a word preceding : as,

Eunti mihi Antium, vēnīt obviam tuos puēr. Is mihi littērās abs tē reddidit (*Cic.*), As I was going to Antium, there came across me your servant. This servant (or he) gave me a letter from you.

Unam rem explícābo eamque maxūmam (*Cic.*), One thing I will explain, and that the most important.

\* The passage in Plautus (*Mercator*, *Prol.* 91.) is corrupt. See *Bothe's* edition.

1114. It also refers to what follows : *as*,

*Id tibi affirmō te in istis mōlestiis non diūtius fūtūrum (Cic.),*  
This I assure you of, that you will not be long in your present painful situation there.

1115. It is often used as an antecedent to a relative : thus,

*Hoc valdē discrēpāt āb iis ēpistōlis quārum exempla antea ad tē mīsi (Cic.),* This sounds a very different note from those letters of which I sent you copies before.

1116. When the relative clause contains a reason, the pronoun should be omitted in the translation, or the words *a, one, a man*, may be used : *as*,

*Mīnūmē convēnit ex eo āgrō quī Caesāris jussū dividātūr, eum mōvēri quī Caesāris bēnīficiō sēnātor sit (Cic.),* It is altogether inconsistent, that a man who is a senator by Caesar's favour should be ejected from land which is in course of distribution under Caesar's order.

1117. The relative clause often precedes, in which case this second pronoun is emphatic :

*Hoc qui admirātūr, is se quī sit vir bōnus nescirē fāteātūr (Cic.),*  
If any one wonder at this, let that man confess that he knows not what a good man is.

1118. It is used before a relative in such a manner as to denote the belonging to a class, and is to be translated by 'such,' 'the sort of person,' 'one of those,' 'the man to —,' 'so — as to': thus,

*Nēquē tu is es quī quid sis nesciās (Cic.),* Nor are you the person not to know what you are.

1119. In this sense it is often followed by *ūt* : thus,

*In eum res rēdiit jam lōcum, ut sit nēcessum (Ter.),* Matters are at last come to such a state that it is necessary.

## 2. QUI, QUO, &c.

1120. The relative *quo* or *qua* and *qui* agrees like other adjectives with its noun if expressed : *as*,

*Intellexit diem instārē quō diē frūmentum mētiri oportērēt (Caes.),*  
He saw that the day was close at hand, on which day it was required that he should measure out the corn.



*Causam dicit eā legē quā legē senātōres sōli tēnentūr (Cic.),* He is making his defence under a law by which law senators alone are bound.

1121. In the sentences just given the noun is expressed twice over. This repetition is unnecessary; and commonly the noun which should accompany the relative is omitted, so that the relative agrees with the antecedent noun in number and gender, but has its case determined by its own clause: as,

*Ab reliquis principibus qui hanc temptandam fortunam non existimabant (Caes.),* By the other chiefs who thought that this risk ought not to be run.

*Intrōmissis equitibus, quōs arcessendos cūrāverāt (Caes.),* Horsemen having been let into the place, whom he had sent for.

*Adeunt per Aeduos quōrum antiquitūs erat in fidē civitās (Caes.),* They make their approach by means of the Aedui under whose protection the state had been from of old.

*Quid vōs hanc miseram sectā inī praedam, quibus licet jam esse fortunātissimis? (Caes.),* Why do you pursue this wretched booty, you who have it in your power now to be the most fortunate of men?

*Adversarios suos ā quibus erat paulo ante ejectūs (Caes.),* His opponents by whom he had been a little before expelled.

1122. The relative may have a different noun from the sentence to which it is attached: as,

*Erat lūnā plēnā, quī dies maritīmōs aestus maxīmōs efficerē consuevit (Caes.),* It was full moon, which day usually makes the sea-tides the greatest.

*Cūmae, quam Graeci tum urbem tēnēbant (Liv),* Cumae, which city Greeks then occupied.

1123. A very common construction consists of the relative and its so-called antecedent divided by the other words of the relative clause: as,

*Habētis quam petistis facultatem\* (Caes.),* You have now the opportunity you sought.

\* In sentences such as these it is a common habit in modern printing to place the relative clause between commas, whereas the connection is as

*Eā quae sēcūta est hiēmē (Caes.),* In the winter which followed.  
*Ad eas quas diximus mūnitiōnēs (Caes.),* To the fortifications which we have mentioned.

1124. In the first and last of the phrases just quoted the noun belongs equally to both clauses. In the following it belongs to the relative clause :

*Quōs in praesentiā tribūnos milītum circum se hābēbat, sē sēquī jūbēt (Caes.),* Such tribunes of the soldiers as he had about him at the moment, he orders to follow him.

1125. Thus sometimes the noun of the main clause, more commonly that of the relative clause, is omitted. But if the noun be separated from the main verb by the relative clause, it sometimes takes its case from the relative clause, to which it is nearer : as,

*Pōpulo ut placērent quas fecisset fabulās (Ter.),* That the plays he might write should please the people.

*Urbem quam stātuō vestrastr\* (Virg.),* The city which I am setting up is yours.

1126. An antecedent is not always necessary : as,

*Nēc erat quod scriberem (Cic.),* Nor was there anything to write.

*Assēquērē quod vīs (Cic.),* You will obtain what you wish.

*Hābēbis cui des littērās (Cic.),* You will have some one to send a letter by.

*Intervēnit enim quoi mētuiti crēdō nē salvō capītē nēgārē non possēs (Cic. Phil. ii. 99),* For there suddenly stepped forward one to whom you were afraid, I suppose, you could not say no without getting your head broken.

*Partō† quōd āvēbās (Hor.),* Having acquired what you longed for.

*Bēne est cui Deūs obtūlit parcā quod sātīs est mānu (Hor.),*  
 'Tis well with him to whom the Deity has offered with frugal hand what is enough.

close as between an ordinary adjective and its noun. Indeed it is useful to translate such sentences in the exact order of the words ; thus, In the-which-followed winter : at the what-he-was-accustomed-to interval.

\* For *vestra est*.

† Here *quōd āvēbās* may be considered as a noun in the ablative.

1127. Such omissions fall for the most part under the three following heads: 1. where the antecedent, if expressed, would be in the same case as the relative; 2. where the verb immediately precedes or follows and thus shows the connection; 3. short relative phrases where the antecedent would be a nominative or accusative.

1128. The relative in short phrases sometimes adapts its case to the main sentence: as,

Quem vidēbītur praeficiēs (*Cic.*), You will place at the head of the business whom you think proper.

Eō quō consuērāt intervallo hostis sēquūtūr (*Caes.*), He follows the enemy at the interval he was accustomed to\*.

Raptim quibus quisquē pōtērāt ēlātis (*Liv. i. 29*), Each hastily carrying out what he could.

1129. When a relative referring to the preceding sentence is separated from its verb (or other governing word) by a conjunction or relative, it is convenient in the translation to substitute for the relative some proper form of the pronoun 'he' or 'this,' with an English conjunction if need be: as,

Quod cum barbāri fiēri ānimadvertērunt (*Caes.*), But when the barbarians saw that this was being done.

Quōd ūbi auditum est (*Caes.*), And when this was heard.

Quōrum quī cēlērītēr armā cāpērē pōtuērunt paulisper nostris restītērunt (*Caes.*), Now such of these as were able quickly to arm themselves for a short time resisted our men.

1130. When a relative is connected in meaning with two clauses, it generally adapts its case to the secondary clause, if that precedes the main clause: as,

Is enim fuēram, quōi† quum liceret magnōs ex ōtiō fructus cāpērē, mē grāvissūmis tempestātībūs obviam tūlērīm (*Cic.*), For I had been one, who having it in my power to derive great advantages from repose, still threw myself in the way of the most fearful storms.

\* The English often omit the relative, which, however, must always be supplied in translating into Latin.

† Rather than quī cum mihi liceret, &c. Hence probably we should read in *Phil. ii.* Hoc vero ne P. quidem Clodius dixit unquam, quōi quia iure fui inimicus, doleo a te omnibus vitiis jam esse superatum.

Is qui\* albūs āternē fuērīt ignōrās (*Cic. Phil. ii. 41*), One of whom you cannot say whether he was white or black.

1131. The relative † is often used in parentheses with the sense of the logical pronoun *i* or *eo*: as,

Pāter tuos si vivēret, (quā fuit sēvērītātē,) tū profectō non vivērēs (*Cic.*), If your father had been alive, (such was his strictness,) you assuredly would not have been alive.

Quod si fācit, quā impūdentiā est (*Cic.*), If he does this (and he has impudence enough to do it), &c.

### 1132. I-DEM.

I-dem, 'same,' is employed in many constructions, the chief of which are the following:

Impērī nostrī terrārumque idem est extrēmum (*Cic.*), Of our empire and of the earth the boundary is the same.

Quaerītūr idemnē sit pertinācia et persēvērantiā (*Cic.*), The question is, whether obstinacy and perseverance be the same thing.

Acadēmīcūs ēt idem rhētōr (*Cic.*), An academician and at the same time a professed speaker.

Anīmus te erga est idem ac fuit (*Ter.*), My feeling towards you is the same as it was.

Idem ābeunt quī vēnērānt (*Cic.*), They go away the same that they came ‡.

Eōdem lōcō rēs est quāsi eā pēcūniā lēgātā nōn esset (*Cic.*), The matter stands in the same position as if the said money had never been left.

Idem nēgas quidquam certī possē rēpērīrī, idem compērissē tē dixisti (*Cic.*), On the one hand you say that nothing certain

\* Had the ignōrās preceded albūs, the phrase would have been quem ignoras, &c.

† So also the relative adverb *ūt* is used for *sic* or *itā* in Terence, *Phorm.* v. 2. 9. Haud scio hercle (ūt hōmost) an mūtēt ānīmum, I am only too much afraid faith (knowing the fellow's character) he may change his mind. Compare *Hecyr.* iii. 5. 10: Sic sum, it is my way.

‡ With their opinions unaltered.

can be found by man, and yet on the other hand you also said that you had discovered so and so.

Nēque ego ālitēr accēpi; intellexī tāmēn idēm (Cic.), Nor did I take it otherwise; I saw, however, at the same time, &c.

1133. The construction with a dative or with cum belongs to the poets and the later writers: as,

Eōdem mēcum patrē gēnītūs (Tuc.), Sprung from the same father as myself.

Invītūm qui servāt, idēm faciūt occīdētī (Hor.), Who saves a man against his will, does the same as one who kills him.

### INTERROGATIVE PRONOUNS.

1134. The use of the interrogative pronouns, qui, ūtēro, &c. falls under the two heads of direct\* and indirect questions, the former having commonly the indicative†, the latter nearly always the subjunctive: as,

Direct questions:—

Quis tu es? (Ter.), Who are you?

Quid igitur sibi volt patrē? (Ter.) What does my father mean then?

Indirect questions:—

Quid retineat per tē mēmīnit, non quid amiserit (Cic.), He remembers what he retains through you, not what he has lost.

Qualis sit animūs, ipse animus nescit (Cic.), What sort of thing the soul is, the soul itself knows not.

Both:—

Quid factūrī fuistis? Quamquam quid factūrī fuērītis dubitem,

\* In the direct question the English language puts the nominative after the verb or its auxiliary, except indeed when the question is about the nominative itself and begins with 'who.' Secondly, an interrogative pronoun or particle commences the sentence, unless indeed the question be about the act itself, in which case the verb or its auxiliary comes first. Thirdly, the mark of interrogation (?) is placed at the end of the sentence. On the other hand, the indirect interrogative is always attached to some word or phrase, generally to a verb. Secondly, the nominative, as in ordinary sentences, always precedes its verb. Thirdly, it is not entitled to the mark of interrogation.

† See below.

quum videam quid feceritis?, (*Cic.*), What would you have done? And yet am I to doubt what you would have done, when I see what you actually have done?

Both:—

Quid nunc fiet? Quid fiat rogās? (*Ter.*), What will become of us now? What will become of us, ask you?

1135. A question is sometimes asked with a participle dependent upon the main verb, in which case it is commonly necessary for the English translator to substitute a verb for that participle, and at the same time to insert a relative before the original verb: as,

Unde petitum hoc in me jās? (*Hor.*), Whence did you get this stone (which) you now throw at me?

Quibus mos unde deductus Amazonia securi dextrās obarmēt, quaerere distuli (*Hor.*), But whence derived the custom which with Amazonian axe equips their arm, I ask not now.

Cogitātē quantis laboribus fundatum imperium, quantā virtutē stabilitam libertatem unā nox paenē delerit (*Cic.*), Consider what labour was employed to found that empire, what valour to establish that liberty which a single night has almost annihilated.

1136. Occasionally two questions are included in one sentence, and require to be separated in the translation: as,

Reliquom est ut nihil jam aliud quaerere debeatis, nisi utri insidias fecerit (*Cic.*), It follows then that you have now nothing else to inquire into but this, which of the two plotted against the other's life, which had his life so endangered.

Ceterorum miserabiliōr oratio fuit commemorantium ex quantis opibus quō recidissent Karthaginiensium res (*Liv.*), The language of the rest was still more pitiable, as they dwelt upon the powerful station from which, and the low depth to which the state of Carthage was fallen.

1137. It may be observed, that the Latin language employs the indirect interrogation much more frequently than the English, which often prefers a mere relative with an antecedent substantive, or a substantive alone: as,

Nunc quid agendum sit considerātē (Cic.), Consider now the business which you have to transact.

Non sum praedicāturus quantās illē res dōmī militīaequē gesserīt (Cic.), I am not going to dwell upon the greatness of his achievements at home and abroad.

### INDEFINITE PRONOUNS, &c.

1138. The simple qui, 'any,' is an enclitic\*, and cannot occupy the first place in a sentence.

Omniā semper quae māgistrātūs illē dicet, sēcundis aurībūs, quae ab nostrūm quō dicentūr adversis accipiētis? (Liv.), Will you always receive with favourable ears what those magistrates say, and with unfavourable ears what is said by any of us?

1139. The use of this word is frequent in sentences beginning with the relative or relative adverbs, and after sī, nīsī, nē, num : as, Iam illis prōmissis standum nōn est, quae coactūs quis mētū prōmisit (Cic.), Lastly, there is another class of promises which are not binding, viz. those which one makes under the compulsion of fear.

Quō quis versūtior est, hōc invisiōr (Cic.), The more crafty a man is, the more is he disliked.

Ubi sēmēl quis pējērāvērīt, ei crēdi postea nōn oportēt (Cic.), When a man has once forsworn himself, he should not afterwards be believed.

Nūm quōd eloquentiae vestīgium appārēt? (Cic.), Is there any trace of eloquence to be seen?

Hābent lēgibus sanctum, sī quis quid dē rē publicā fāmā accēpērīt, ad māgistrātum dēferat, nēvē cum quo aliō commūnicēt (Caes.), They have it provided for by law, that if any one hear anything by report on matters of state, he shall lay it before the authorities, and not communicate it to any other person.

Sī quī grāviōrē volnēre accepto dēcidērat, circumstībant (Caes.), Whenever any one at all severely wounded fell from his horse, they formed around him.

\* This of course does not prevent the compound sīqui, nēqui, &c. from being emphatic.

1140. In the phrases with *sī-qui*, the main sentence has no connecting pronoun, the *sī-qui* clause itself performing the office of a noun: as,

*Sī quid est pābūli\* obruunt nivēs (Liv.)*, What fodder there is, is buried under the snow.

1141. *Aliqui*, 'some,' 'any,' is always emphatic, and is opposed to such words as 'all,' 'much,' 'none': as,

*U-num aliquem nōmīnātē (Cic.)*, Name some one or other.

*Sī nōs ad aliquam ālicūjus commōdi āliquando rēcūpērāndī spem fortūnā rēsērvāvit, mīnūs est errātum ā nōbis (Cic.)*, If fortune has reserved us for any chance (however small) of recovering at any time (however distant) anything desirable (in the slightest degree), then our error has been less.

*Est istuc quidē āliquid, sed nēquāquam īn istō sunt omniā (Cic.)*, What you say is, I grant, a something, but it by no means includes the whole.

*Sī vis esse āliquid† (Juv.)*, If you wish to be a something in the world.

1142. The substantive‡ *qui-quam* and adjective *ullo* signify 'any' (if only one, and no matter what that one may be), and are used in negative, interrogative, conditional and comparative sentences: as, *Sīnē sōciis nēmō quidquam tālē cōnātūr (Cic.)*, Without companions no one attempts any such thing.

*Idcirco cāpīte et sūperciliis est rāsis, ne ullum pīlum vīrī bōni hābērē dicātūr (Cic.)*, He goes with his head and his eyebrows shaved, that he may not be said to have a single hair of respectability about him.

*Et quisquam posthac Jūnōnis nūmēn ādōret? (Virg.)*, And is any one after this to worship the divinity of Juno?

*Num censēs ullum ānīmal, quod sanguīnem hābeat, sīnē corde essē possē? (Cic.)*, Now do you think that any animal, that has blood, can exist without a heart?

\* Thus, *sī quid est pābūli* may be considered to be the accusative case after the verb *obruunt*.

† So Juvenal, if we may trust the best and the majority of the MSS. *Madvig*.—Cicero uses both *sum āliquis* and *sum āliquid*.

‡ *Qui-quam*, however, is at times an adjective, and *ullo* at times a substantive.



Si ulla mea apud tē commendātiō vāluit, haec ut vāleat rōgō (*Cic.*), If any recommendation of mine ever had weight with you, I beg that this may.

Quamdiū quisquam ērit, quī tē dēfendēre audeat, vivēs (*Cic.*), As long as there is any living being who dares to defend you, you shall live.

Cuivīs potest accidere, quod cuiquām potest (*Syr.*), That may happen to every one, which may happen to any one.

Nihil est exitiōsius civitātibus quam quidquam agī per vim (*Cic.*), Nothing is more pernicious to a state than that violence should be resorted to in anything.

1143. Qui-piam is used like *āliqui*\* :

Quaeret quispiam (*Cic.*), Some one will ask.

Forsitān āliquis āliquando ejusmōdī quidpiam fecērīt (*Cic.*), Perhaps some one will some time or other do a something of this kind.

Pēcūniam sī cuipiam fortūna ādēmīt, aut si ālicūjus ēripuit injuriā, tāmen consōlātūr hōnestās ēgestātem (*Cic.*), If money be taken from any one by misfortune, or wrested from him by the violence of some one, still integrity is a consolation to poverty.

1144. Qui-vīs and qui-lībēt, 'any you please,' are universal affirmatives, and may often be translated by 'every one†': as,

Abs quivīs hōmīnē bēnīficiū accipērē gaudeās (*Ter.*), One would be glad to receive a favour from any one.

Mihi quidvis sāt est (*Plaut.*), Anything is enough for me.

Non cuivis hōmīni contingīt ādirē Cōrīnthum (*Hor.*), It is not every man's lot to visit Corinth.

Quem sēquar? Quemlibet, mōdo āliquem (*Cic.*), Whom am I to take for my guide? Anybody you please, provided it be somebody.

1145. Qui-dam, 'some,' is used both generally and in reference to

\* Except that it has never that meaning of 'something important' which *āliqui* often has.

† A superlative may often be substituted for them, as for example in the following sentences: 'the greatest stranger,' 'the least quantity,' 'only the most fortunate.'

particular objects, which we either cannot or do not choose accurately to define. Hence it is often employed to soften some strong metaphor or epithet :

*Sed sunt quīdam\* itā vōce absōni ūt in ōrātōrum nūmērū vēnīrē non possint (Cic.),* But there are in fact some of so unmusical a voice that they can never be admitted into the number of orators.

*Accurrit quīdam, nōtūs mīhī nōmīnē tantum (Hor.),* There runs up a certain person known to me by name alone.

*Nēquē pūgnas narrat, quod quīdam† faciūt (Ter.),* Nor does he talk of his battles, as a certain person does.

*Hābēt enim quendam ācūleum contūmēliā quem pāti vīrī bōnī difficillūmē possunt (Cic.),* For insult has in fact a sort of sting in it, which a gentleman can with the greatest difficulty endure.

*Fuit enim mirificus quīdam in Crassō pūdōr (Cic.),* For there was in fact in Crassus a bashfulness I had almost called astounding.

1146. Qui-cunque is commonly an adjective and is used in three ways (of which however the first is by far the most common): *a.* as 'every one who,' in the same way as the ordinary relative is used; *b.* without any antecedent, but so as to admit the insertion of such words as 'no matter' before the 'who'; *c.* in the sense of 'some one or other,' 'the best I can.'

*Quōd erit cumquē visum, āgēs (Cic.),* Whatever you think proper, you will do.

*Quōcunque in lōcō quis est, idem est eī sensūs (Cic.),* Wherever a person is, his feelings are the same.

*Quae sārārī pōtērunt, quācunque‡ rātiōnē sārābō (Cic.),* What parts admit of being healed, I will heal in the best way I can.

1147. Qui-qui§ is commonly a substantive, and is used chiefly in the sense of 'no matter who, &c.'; but at times as a relative in grammatical connection with the main clause :

\* Here Cicero has no particular persons in view.

† Here there is a particular person in view, viz. the braggart Thraso.

‡ Potero might have been inserted.

§ The use of qui-qui in the sense of qui-quē seems very doubtful, at any rate in the best writers.

Dicam quod sentiō, quōquo ānīmō me auditurūs est (*Cic.*), I will speak my real thoughts, no matter with what feeling he is likely to hear me.

Quicquid auctōritātē possum, id omne tibi pollicēor (*Cic.*), Whatever power I possess in my name, I promise you the whole of it.

1148. The chief constructions of *ālio*\*, 'one,' 'some,' 'other,' are the following :

Aliud est mālēdicēre, āliud accūsārē (*Cic.*), It is one thing to abuse, one to accuse.

Quae mīnus tūta ērant, āliā fossis, āliā vallīs, āliā turribus mūniēbāt (*Liv.*), The parts which were less protected, he was defending, some with ditches, some with palisades, some with towers.

Ipsi inter se āliis ālii prōsunt (*Cic.*), They themselves mutually assist one another.

Mē quōtīdie āliud ex ālio impēdīt (*Cic.*), For myself, one thing after another hinders me every day.

Equitēs ālii āliā dilapsi sunt (*Liv.*), The cavalry slipped off, some by one route, some by another.

Jussit āliōs ālii fōdērē (*Liv.*), He ordered them to dig, some in one place, some in another.

Quōtānīs ālium atque ālium dōmīnum sortiuntūr (*Liv.*), They take the chance of the lot every year, first for one master, then for another.

Tīmēō ne āliud crēdam atque āliud† nuntiēs (*Ter.*), I am afraid that I am giving credit to one thing, and you asserting another.

Longe āliā nōbīs ac tū scripsēras nuntiantūr (*Cic.*), The accounts brought to us differ widely from what you write.

Nōn āliūs essem atquē nunc sum (*Cic.*), I should not have been a different person from what I now am.

\* That *ālio* did not originally mean difference is shown by the fact that *āliqui* is connected with it, and that its other derivative *altēro* in itself never signifies difference.

† This shows the way in which *atquē* alone came to be used after *ālio*.

*Lux longe alia est, solis et\* lychnorum (Cic.),* There is a wide difference in the light of the sun and of a lamp.

*Lutatio quae alia res quam celeritas victoriam dedit? (Liv.),* What else but rapidity gave Lutatius the victory?

*Quid enim aliud quam admonendi essetis ut morem traditum a patribus servaretis? (Liv.),* What else would there have been to do but to remind you of the duty of maintaining a custom handed down by your fathers?

*Quid est aliud dicere, Quia indignos vestra voluntate creaturi non estis, necessitatem vobis creandi quos non vultis imponam? (Liv.),* What is this but to say: Since you will not willingly elect unworthy persons, I will impose on you the necessity of electing those whom you do not like?

*Rogavit, numquid aliud ferret praeter arcam (Cic.),* He asked whether he was carrying anything else besides a chest.

1149. *Altéro* is used in the following constructions, being always limited to one of two, or the second of many:

*Quorum alter exercitum perdidit, alter vendidit (Cic.),* Of whom one has lost, the other has sold an army.

*Alteri† dimicant; alteri victorem timeant (Cic.),* The one party stake all upon war, the other look with terror to the conqueror.

*Milvo est quoddam bellum quasi naturalē cum corvo; ergo alter alterius ova frangit (Cic.),* Between the kite and the crow there is, as it were, a sort of natural war; consequently each breaks the other's eggs.

*Alteri† alteros aliquantum attriverant (Sall.),* Each nation had considerably reduced the power of the other.

*Uterque numerus plenus, alter altera de causa habetur (Cic.),* Both numbers are accounted full, the one for one reason, the other for another.

*Tu nunc eris alter ab illo (Virg.),* Thou shalt now be next<sup>†</sup> after him.

*Ad Brutum nostrum hos libros alteros quinque mittemus (Cic.),*

\* When *et* or *que* are used in these phrases, the things compared are brought together. A pause too should precede. *Atque* is not so limited.

† See the note to § 324.

We shall send to our friend Brutus this second set of five books.

*Altĕrum tantum ěquĭtĭbus dĭvisit (Liv.)*, He gave to the several horse-soldiers as much again.

#### PRONOMINAL ADVERBS.

1150. The pronominal adverbs\* by the old writers were often used as adjectives in connection with nouns: as,

*Tĕque ĭbidem pervolvam in lŭtō (Ter.)*, And I will give you a good rolling in the same mud.

*Quĭd ěgō nunc āgam nĭsi in angŭlum ālĭquo ābeam? (Ter.)*, What am I to do now, but take myself off into some quiet corner?

*Vĕnĭt mĕdĭtātŭs ālicunde ex sōlō lōcō (Ter.)*, He is just come, after conning his lesson, from some solitary place.

*Quō tendĭtis inquit; quĭ gĕnŭs; undĕ dōmō? (Virg.)*, Whither haste ye, says he, who by race; from what home?

1151. The relative adverbs, like the relative itself, are often used without an antecedent: as,

*Pergam quō coepi hōc ĭtĕr (Ter.)*, I will continue this journey of mine to the place I started for.

*Si rĕm servassem, fŭit ubi negōtĭosus ěssem (Plaut.)*, If I had saved my money, I should have had a something to employ myself upon.

*Est, dis grātia, undĕ haec fĭant (Ter.)*, There is, thanks to the gods, the wherewithal to do this.

#### VERB.

##### INDICATIVE MOOD.

1152. The indicative is employed in affirming, denying and asking questions. The chief uses of this mood and its several tenses have been already stated†. Moreover, it is evidently sufficient to point out the cases where the other moods are required. Hence all

\* Those forms of course being selected which accord with the relation of place expressed in the accompanying preposition or the case of the noun.

† See §§ 451-478 and 575-591.

further remark upon the indicative is nearly superfluous. However, it may still be useful to draw special attention to those cases where error is not uncommon.

1153. Conditional sentences may be divided into two general heads:—1. those which put an imaginary case, the non-existence of which is implied in the very terms, and which are here called hypothetical, such as ‘If he were here, he would tell us,’ or ‘If I had been ill, I should have consulted the physician’; in which cases it is clearly implied that ‘the person spoken of is *not* present,’ that ‘I am *not* ill.’ 2. Those suppositions which may be the fact or not, so far as the speaker professes to know, as ‘If I receive the letter, I will forward it.’ This distinction being understood, it may be stated that conditional sentences of this second class have nearly always the indicative\* in Latin in both clauses, although the English language may have the subjunctive: thus,

*Erras si id crēdis (Ter.)*, You are mistaken if you believe that.  
*Perficiētur bellum, si urgēmūs obsessōs (Liv.)*, The war will be finished, if we press the besieged.

*Si quōd erat grandē vas, laeti adfērēbant; si minūs ejusmōdi quippiam vērārī pōtuerant, illā quidem certē prō lēpusculis cāpiēbāntur, pātellae pātērae tūrībūlā (Cic.)*, If any great vessel fell in their way, they brought it to him with joy; but if they were unable to run down anything of that sort, then at any rate they would catch him as a sort of leveret, a plate, a chalice, a censor.

*Aꝑud mē siquid ērit ejusmōdi, me imprudente ērit (Cic.)*, In my writings, if anything of the kind exist, it will exist without my knowledge.

*Si qui aut prīvātūs aut pōpūlūs eōrum dēcrētō non stētīt, sacrīficiis interdīcunt (Caes.)*, If any party, whether an individual or a state, abide not by their decision, they forbid them the sacrifices.

*Sēt si tu negāris ducere, ībi culpam in te trānsferet (Ter.)*, But if you refuse to marry, then he will throw the blame on you.

*Sī sēnātūi non pārūerit, pōpūlō Rōmānō bellum indixērīt (Cic.)*,

\* But see below.

If he refuse obedience to the senate, that refusal will be a declaration of war on the Roman people\*.

1154. Often the indicative mood is in the clause of condition, followed by a jussive, an imperative, or a subjunctive used as a jussive: as,

Si mē diligis, postridiē kālendārum coena apūd mē (Cic.), As you love me, dine with me on the second.

Si quicquam invēnies mē mentitum, occiditō (Ter.), If you find that I have told any falsehood, kill me.

Si itāst, facturus ut sit officiū suū, faciat; sin aliter de hāc re est ejus sentētia, respōdeāt mi (Ter.), If the fact be that he will do his duty, why let him do it; but if his purpose in this matter be otherwise, then let him give me an answer.

1155. The indicative mood may be used without si as a condition or supposition: thus,

Nēgat quis†, nēgo; ait, aio (Ter.), A man says no, I say no; he says yes, I say yes.

1156. So also an indicative mood at the beginning of a sentence often expresses a concession, as introductory to something opposed: as,

Triumphāvit Sullā dē Mithridātē, sēd itā triumphāvit, ut illē pulsus regnārēt (Cic.), True, Sulla did triumph over Mithridates, but his triumph was of such a nature that the other, though defeated, still held royal power.

1157. So also the double sive sive have the indicative mood: as, Hōmīnes nobīles, sive rectē seu perpēram faciēre coeperunt, in utrōquē excellunt (Cic.), Men of family, whether they commence a course of good or bad conduct, in either career become distinguished.

1158. The doubled forms of the relative‡, and those which have cumque attached to them, take the indicative: as,

\* It will be here seen that the conjunction may be used with every tense of the indicative; yet it is a common assertion in English books, that the subjunctive denotes doubt or contingency, and that si takes the subjunctive.

† A mark of interrogation is often inserted.

‡ See § 353—358.

Quidquid erit, scribēs (*Cic.*), Whatever it be, you will write.

Tu quantus-quantus\*, nīl nisi sapiētia es (*Ter.*), You, every inch of you, are nothing but philosophy.

Quamquam est scēlestus, non committēt hōdie itērum ut vāpūlēt (*Ter.*), Be he ever so great a scoundrel, he will not run the risk of a second thrashing today.

U'tūt erat, mansum oportuit (*Ter.*), No matter how it was, he ought to have staid.

Hoc quōquo ibō mēcum erit (*Plaut.*), I will have this with me wherever I go.

Quicumque is est, ei mē prōfiteōr inimicum (*Cic.*), Whoever that man may be, I declare myself his enemy.

Deiōtārī cōpiās, quantaecunquē sunt, nostrās esse dūcō (*Cic.*), The forces of Deiotarus, in their full extent, I look upon as ours.

Qui ubi cunquē terrarum sunt, ibi est omnē reipublicae praesidium (*Cic.*), And wherever in the world they are, *there* is everything that is to guard the country.

1159. Sentences which express repeated action have the indicative in the secondary clause in the best authors : as,

Quum vēr essē coepērat, Verres sē lābōrī dābāt (*Cic.*), At the beginning of every spring, Verres gave himself up to business.

Hostēs ubi āliquos singulārīs ex nāvi ēgrēdientis conspexērant, inpeditōs ādōriēbantūr (*Caes.*), The enemy, whenever they saw any coming out of a ship by themselves, fell upon them before they could get clear.

Si ā persēquendo hostis dētērrērē nēquivērant, disjectōs ā tergō circumvēniēbant (*Sall.*), If they could not deter the enemy from pursuit, as soon as they were scattered, they kept inclosing them on the rear.

Ut cūjusquē sors excidērāt, ālācēr armā cāpiēbāt (*Liv.*†), Every time the lot of any one fell out of the urn, delighted he took his arms.

\* Printed in the editions so that the verb wholly disappears, a common error in the text of Terence.

† Livy is not consistent in this construction.



## EPISTOLARY TENSES.

1160. The use of the tenses in epistolary writing is occasionally very peculiar. The letters in ancient Italy being sent nearly always by private hand, and the roads with the facilities for travelling being very defective, a long time often elapsed between the writing and the receiving a letter. Hence it was not uncommon for the writer to make allowance for this interval, and to use those tenses which were suited to the time when the letter should be read : as,

Etsi nil sanē habebam\* novi, quod post accidisset quam dedissem ad tē Philōgēni littēras, tamen quum Philōtimum Rōmam remitterem, scribendum aliquid ad tē fuit, &c. (Cic. ad Att. vi. 3), Although I have indeed nothing new that has occurred, at least since I put my last in the hands of Philogenes for you, yet as I am sending Philotimus back to Rome, I am bound to write a something to you.

Habebam acta urbāna usque ad Nōnas Martiās, ē quibūs intellegebam omniā pōtiūs actum iri quam dē prōvinciis (Cic. ad Att. vi. 2), I have the proceedings in the city down to the 7th of March, from which I am disposed to infer that the question of the provinces will be postponed sine die.

Littērārum exemplum quās ad Pompēium scripsi, misi tibi (Cic. ad Att. iii. 8), I inclose you a copy of a letter I have just written to Pompey.

1161. The terms 'yesterday,' 'today' and 'tomorrow' are avoided for the same reason. So also, in many instances, the word 'here.' Besides, it was far from the ordinary practice to affix a date of time and place, so that the words might have been unintelligible.

Pūteōlis magnū est† rūmor Ptōlēmaeum esse in regnō.....  
Pompēius in Cūmānum Pārilibus vēnit. Misit ad mē stātim quī sālūtem nuntiāret. Ad eum postridiē mănē vadebam quum haec scripsi (Cic. ad Att. iv. 10), We have a strong report down here that Ptolemy has been restored to his throne.....

\* Otherwise the tenses should have been, hābeo, accidērit, dēdērim, rēmittam, est.

† The epistolary tense would have been ērāt.

Pompey arrived at his villa yesterday. He forthwith sent one of his people with his compliments to me. I am going to pay him a visit this morning.

Puteoli, April\* 22.

Trigintā diēs erant ipsi, quum has dabam litteras, per quos nullās ā vōbīs acceperam (*Cic. ad Att. iii. 21*), It is now exactly thirty days since I heard from you.

1162. Such change of tenses occurs chiefly at the beginning and end of letters, where the writer has it more forcibly impressed upon him that he is not in conversation. It is also confined for the most part to those matters which are likely to be affected by the interval of time that must elapse before the letter is read.

## JUSSIVE AND IMPERATIVE.

1163. The chief distinction between these two moods is seen in §§ 592, 593. The imperative is, as its name implies, chiefly used in laws.

Divīs omnībus pontīfices, singūlis flāmīnes suntō (*apud Cic.*),  
For the gods in general there shall be a college of pontifices,  
each separate god shall have his flamen.

1164. It is also used in the language of wills: as,

Filius mihi hērēs estō, My son shall be my heir.

1165. The imperative is also used generally in reference to future† time, more particularly if that time be fixed by any condition or otherwise: as,

Ubi nōs lāvērīmus, sī voles lavāto (*Ter.*), When we have bathed,  
bathe if you will.

Quoquo hīc spectabit, eó tu spectātó simul;

Sī quo hīc gradietur, páriter prōgredímīno‡ (*Plant.*),

\* The Festival of Pales was on the 21st.

† Nay Madvig, who also divides what is commonly called the imperative into two distinct parts, gives the name future imperative to the longer form, calling the shorter the present imperative.

‡ So the MSS., not progredimino, and indeed the passage requires the singular. Moreover Madvig has proved, what Kvarup already maintained,

Where'er he looks, thither must you look with him ;  
Where'er he marches, march you too forward by his side.

1166. The jussive is used in a less authoritative manner, and is applied both to the immediate occasion and to general directions.

Junó Lucina fér opem (*Ter.*), Juno Lucina, aid me, I implore you.

Mihi crĕdě (*Cic.*), Take my word for it.

Justĭtiam cĕle et piĕtātem (*Cic.*), Cultivate justice and affection.

Vĭdě quam rem āgas (*Ter.*), Have a care what you are after.

Cāvĕ sis (*Ter.*), Be on your guard if you please.

1167. The present of the subjunctive mood is often used as a jussive : as,

Ecfĕrant\* quae sĕcum hūc attŭlĕrunt (*Ter.*), Let them bring out what they brought here with them.

Quod bŏnĭ dātur, fruārĕ† dum licet (*Ter.*), All the good that offers, enjoy while you may.

1168. The jussives cūrā and fāc and subjunctive vēlim are often prefixed to a subjunctive of a verb, with or without ŭt, and so express more forcibly what might have been expressed by a simple jussive of the latter verb : as,

Quārĕ sĭ quod constĭtŭtum cum pŏdāgra hābes, fāc ŭt in ālium diem diffĕrās (*Cic.*), If then you have any engagement with the gout, mind you put it off to another day.

Fāc āput te ut siēs (*Ter.*), Mind you have your wits about you.

Cūrā ut quam prĭmum vēniās (*Cic.*), Take care and come as soon as you can.

that the form in mĭnor does not exist. That in mĭno does exist and belongs to the singular. See Madvig, *Opusc.* ii. 239.

\* This subjunctive is due to an ellipsis of a verb which is occasionally supplied : as, Trevĭros vĭtes censĕo (*Cic.*), I recommend you to fight shy of the Treviri.

† Madvig would limit this use of the second person to the cases of a general nature, where 'you' means 'any one.' But he admits that there are some examples where 'you' is used in its definite sense, and himself quotes from Terence : Si certum est fācĕrĕ, fācias ; vērum nĕ post culpam confĕrās in mĕ, If you are resolved to do it, why do it ; but do not afterwards throw the blame on me.

Tū vēlim ānīmō sāpientī fortīquē sis (*Cic.*), Do you meanwhile, I beg you, act with philosophy and firmness.

1169. An affirmative in the future often expresses a direction with a confidence that it will be followed : as,

Tu intēreā non cessābīs ēt eā quae hābēs instītūtā perpōliēs (*Cic.*), You meanwhile will lose no time in giving the last polish to what you have in hand.

Sīquid accīdērit nōvī, faciēs ut sciam (*Cic.*), If anything new occurs, you will let me know.

1170. The jussive mood is used at times to express a condition : as,

Tolle hanc ōpiniōnem, luctum sustūlēris (*Cic.*), Once put an end to this opinion, and you will have put an end to all mourning for the dead.

1171. A question may be so asked as to amount to an order : as,

Etiām tēcēs\*? Ego cavēbo (*Ter. Ad. iv. 2, 11*), Hold your tongue, Syrus will be on his guard.

Quin dicīs† unde'st, clārē? (*Ter. Andr. iv. 4, 23*), Come, come, tell me at once where it comes from, out loud.

Quin conscendīmūs‡ ēquōs? (*Liv.*), Come, come, let us mount our horses.

Abīn§ hinc in malām rem cum suspīcione istāc, scelus? (*Ter. Andr. ii. 1, 17*), Go and be hanged with your suspicions, you rascal.

Non tu hinc ābis? (*Ter.*), Be off, sir.

1172. Hence in some phrases, such as those just quoted, the jussive takes the place of the indicative : as,

Etiām|| tu hoc respōnde, quid istic tibi negotist. Mihīn? Ita (*Ter. Andr. v. 2, 8*), Answer me this at once, what business have

\* Literally: Are you yet silent? with a hint that he will soon be made so.

† Literally: Why do you not tell me? &c.

‡ Literally: Why do we not mount our horses?

§ Literally: 'Are you going?' &c. If not, I'll help you. Pronounce ābīn, ain.

|| Pronounce étyam qu'ístic, ti and mīn.

you in that cottage (which you have just left)? What business have I? Yes, *yew*.

Quin \* dīc, quid est (*Ter. Andr. ii. 6, 18*), Come, come, sir, tell me what it is.

Quin tu hoc audī (*Ter. Andr. ii. 2, 9*), Come, come, listen to this.

1173. Sentences of forbidding, &c. are variously formed. Nē with the imperative is used in laws and occasionally elsewhere: as,

Nocturnā mūliērum sacrificia nē suntō, praetēr ollā quae prō pōpūlō ritē fient; nēve īnitiantō, nīsi ūt assōlet, Cērēri, Graecō sacrō (apud *Cic.*), Sacrifices by women at night there shall be none, save those which are duly made for the state; nor shall they celebrate mysteries, except as is wont, to Ceres, according to the Greek rite.

Bōrēā flantē, ne āratō, sēmen nē jūcītō (apud *Plin.*), When the north wind blows, plough not, sow not.

1174. Nē with the jussive is found for the most part only in the old writers and the poets, and even there but rarely: as,

Ah nē saevī tantōpērē (*Ter.*), Oh! be not in such a passion.

Quaeso ānīmum nē despondē (*Plaut.*), I prythee despond not.

Nīmium nē crēdē cōlōrī (*Virg.*), Trust not too much to colour.

1175. The subjunctive mood is used in forbidding, &c., but generally in the perfect tense. The use of the second person of the present subjunctive is rare, except when that person is used indefinitely†.

Nihil ignōvēris, nihil grātiaē caussa fēcēris, mīserīcordiā commotus nē sis (*Cic.*), Forgive nothing (they say), do nothing to oblige a friend, be proof against pity.

Nē transiēris Ibērum, nē quid rei tibi sit cum Sāguntinīs (*Liv.*), Cross not the Ebro (he says), have nought to do with the people of Saguntum.

\* In this way these two particles, *etiam* and *quin*, practically acquire a new meaning, just as *quidnā*, 'why not,' comes to signify 'of course.' Compare too the secondary meaning of *οικουον* arising from its use in questions.

† These qualifications are from Madvig.

Nē quaerās (*Ter.*), Ask no questions.

Istō bōno ūtārē dum adsit, quum absit nē rēquīrās (*Cic.*), Enjoy that blessing while you have it; when gone, grieve not for it.

1176. The verbs *cāvē*, *nōli*, *nōlim*, are frequently used in negative requests: as,

*Cāvē ne eās* (*Cic.*), Do not go.

*Cāvē te essē tristem sentiāt* (*Ter.*), Take care he does not perceive you are out of spirits.

*Cāvē dixēris* (*Ter.*), Say it not.

*Nōlite id vellē quod fīeri non pōtest* (*Cic.*), Do not wish for what is impossible.

*Hoc nōlim mē jōcārī pūtēs* (*Cic.*), Do not, I pray you, suppose that I am joking in this.

1177. The poets have many other jussives used in negative requests, as *fugē*, *mittē*, *parcē*, &c.

*Quid sit fūtūrum cras, fūgē quaerēre* (*Hor.*), What shall be tomorrow, shun to ask.

*Mittē sectārī* (*Hor.*), Cease to search.

## SUBJUNCTIVE\*.

1178. The subjunctive is used where a proposition is put forward, not as a fact, but as a conception to be spoken of. Hence it is used in secondary clauses attached to the main clause of a sentence by a conjunction or relative or interrogative: 1st, where an object is expressed; 2nd, where the assertions or thoughts of another than the speaker are stated; 3rd, where that which does not exist is imagined, &c. But it will be practically more useful to deal with the separate cases.

1179. The object† or purpose of an action may be expressed by an imperfect of the subjunctive, and the conjunctions *ūt*, *quō*, *quī*, and the relative; or if the object be prevention, by *ut nē*, *nē*, *quōmīnūs* and *quīn*: as,

\* The chief uses of the subjunctive have already been briefly pointed out in §§ 487-505 and 594-624.

† See §§ 599, 607.

Aliis nōcent, ūt īn alios libērāles sint (*Cic.*), They injure some that they may be generous to others.

Māgis mihi ūt incommōdat quam ut obsēquātur gnātō (*Ter.*), Rather in order to annoy me than to oblige my son.

Sibi quisquē tendēbāt ut pēriculō primūs ēvādērēt (*Liv.*), Every one for himself was striving to be the first to get out of the danger.

Obducuntur corticē trunci quō sint ā frigōribus tūtiōrēs (*Cic.*), The trunk of a tree is sheathed with bark, that it may be safer from the cold.

Verbā rēpertā sunt quae indicārent vōluntātem (*Cic.*), Words were invented to indicate the will.

Gallinae pullos pennis fōvent nē frigōrē laedantūr (*Cic.*), Hens warm their chickens with their wings, that they may not be hurt with the cold.

Vix mē contīneo quā invōlem īn illum (*Ter.*), I with difficulty restrain myself from flying at yonder fellow.

Elēphantōs in primam āciem indūci jussit, sī quem inīcēre eā res tūmultum possēt (*Liv.*), He ordered the elephants to be led into the first line, in hopes that this manoeuvre might cause some confusion.

1180. Hence also verbs of commanding, advising, begging, wishing, compelling, preventing, permitting, are followed by an imperfect of the subjunctive, and ūt, or the negatives, ut nē, nē, quōmīnūs, quā :

Allōbrōgībūs impērāvīt ūt iis frūmentī cōpiam fācērent (*Caes.*), He commanded the Allobroges to supply them with corn.

Mōnēt ūt in rēliquum tempūs omnīs suspiciōnēs vitēt (*Caes.*), He advises him for the future to avoid all suspicion.

Per te ēgo deōs ōro ut me adjūvēs (*Ter.*), By the gods I beg you to assist me.

Sīnīte exōrātōr ut sim (*Ter.*), Allow me to be an intercessor.

1181. Not unfrequently the ūt is omitted before the subjunctive : as,

Sīnē me expurgem (*Ter.*), Allow me to clear myself.

Quō diē Rōma te exītūrum pūtes vēlim ad mē scribās (*Cic.*), I

would wish you to write me word what day you think you shall leave Rome.

But verbs of wishing, and also *prohibe*, *impĕra*, *sĭn*, *jŭbe*, *păti* (*r.*), and *vĕta*, are also found with the accusative and infinitive, especially the passive infinitive; and indeed the last three of these six verbs are but rarely found with *ŭt*.

1182. The result\* is expressed by the subjunctive. This construction is common after verbs, &c. of accomplishing and happening: as,

*Tempĕrantia ecfcĭt ŭt appĕtitiōnēs rectae rătĭōnĭ pāreant* (*Cic.*), Self-restraint effects this, that the passions wait upon right reason.

*Accidĭt ut primus nuntiārĕt* (*Cic.*), It happened that he was the first to bring word.

*Nunquam accĕdo quĭn abs te ābeam doctior* (*Ter.*), I never go near you without leaving you the wiser.

*Non possunt multĭ rem āmittĕrĕ ut non† plŭrēs sĕcum ĩn eandem trāhant cālāmĭtatem* (*Cic.*), It is impossible for many persons to lose their property without dragging others into the same calamity.

1183. With phrases which denote hindrance, opposition, avoiding, omission, doubt, the subjunctive is preceded by *nĕ*, *quōmĭnŭs* or *quĭn*, but by the last only, in case there be with the main verb a negative to express the non-existence of the hindrance: as,

*Impĕdior dŏlŏre ānĭmĭ nĕ plŭrā dĭcam* (*Cic.*), I am prevented by indignation from saying more.

*Per mĕ stĕtit‡ quōmĭnŭs hae fĭĕrent nuptiae* (*Ter.*), It was my fault that this marriage did not take place.

*Nĕque ābest suspĭciō quĭn ipsĕ sĭbi mortem conscĭvĕrĭt* (*Caes.*),

\* The form *faxō* is used only parenthetically, and does not affect the mood of the verb which accompanies it, which is always the future of the indicative. *Faxō sciēs*, 'you shall know, trust me for that.' This has been shown by Madvig in the second volume of his *Opuscula*.

† *Nōn* is required where the *result* is expressed; *nĕ* would be wrong.

‡ Forcellini is inaccurate in making *per mĕ stăt* equivalent to *sum in causā*. The phrase can only be used of hindrances.



Nor is there wanting a suspicion that he was the author of his own death.

**Prorsus nihil ābest quin sim miserrimus** (Cic.), Absolutely nothing is now wanting to complete my misery.

**Numquid\* vis quin ābeam?** (Ter.), Is there anything else I can do for you before I go?

**Fācērē non possum quin ad tē mittam** (Cic.), I cannot but send to you.

**Non dūbīto quin mīrērē** (Cic.), I do not doubt that you are surprised.

**Quid est causae quin cōlōniam possint dēdūcērē?** (Cic.), What reason is there to prevent them from founding a colony?

1184. Impersonal phrases that signify 'we next come to,' &c. are generally followed by *ut* and the subjunctive: as,

**Rēliquo est ut dē felicitatē paucā dicāmus** (Cic.), It remains for us to say a few words on good fortune.

**Accessit† eo ut milītēs ejus conclāmārent pācem sē vellē** (Cic.), There was added to all this that his soldiery cried out they wished for peace.

1185. In the same way *ūt* and the subjunctive often follow the verb *est* accompanied by a substantive or neuter adjective: as,

**Sed est mōs hōmīnum ut nōlint eundem plūribus rēbūs excellērē** (Cic.), But it is in fact a habit with the world to be unwilling that the same person should excel in several things.

**Vērīsimilē nōn est ut mōnūmentis mājōrum pēcūniam antēpōnērēt** (Cic.), It is not likely that he valued money above the monuments of his ancestors.

**Atque eī ne intēgrum‡ quīdem ērāt ut civibus jūrā reddērēt** (Cic.), But he had it not even in his power then to restore to his countrymen their rights§.

\* A question is often equivalent to a negative. This, or a shorter form, *numquid vis?* was a civil mode of saying 'good bye.'

† *Accedit* is often followed by *quod*, and the indicative, particularly here the past or present are spoken of. So also *addē quod*.

‡ *Mihi nōn est intēgrum* = The thing is no longer entire; I have taken a step in it by which I am committed to a continuance in the same direction.

§ In such phrases as the preceding a notion of futurity is commonly im-

1186. Verbs, &c. of fearing have the subjunctive, with *nē* if the object be not desired, with *ūt* if it be desired \* : as,

*Věreor ne hoc serpat longiūs (Cic.),* I fear that this will creep farther.

*Ornāmentā mētuō ut possim rēcipērē (Plaut.),* The ornaments I am afraid I shall not be able to recover.

*Haud† sānē pēricūlum est nē non mortem aut optandam aut certē non timendam pūtēt (Cic.),* There is assuredly no risk of his escaping from the belief that death is an object to be desired, or at least not to be feared.

1187. The quality or quantity is often expressed by the subjunctive with *ūt*, or the relative, preceded by some word signifying 'so' or 'such.'

*Non tam impēritūs est rērum ut non scirēt (Cic.),* He is not so inexperienced in the world as not to know.

*Rēs ējūsmōdi est cūjūs exītus prōvidērī non possīt (Cic.),* The matter is of such a kind that the issue of it cannot be foreseen.

*Nēque ēnim tu īs es quī quid sis nesciās (Cic.),* Nor indeed are you the sort of person not to know what is due to you.

1188. Sometimes the pronominal noun or adverb is omitted in the Latin, but the subjunctive still retained : as,

*Pīnāriūs ērat vīr ācēr et quī nihil in fidē Sīcūlōrum rēpōnērēt (Cic.),* Pinarius was a man of energy, and not one to rely at all on the honour of the Sicilians.

1189. In indefinite expressions the relative preceded by a verb signifying existence is followed by a subjunctive : as,

*Sunt quī censeant (Cic.),* There are persons who think.

plied, and hence it will generally, perhaps in good writers always, be found that an imperfect of the subjunctive is alone admissible. Even in the second sentence the idea is, 'It is not likely we shall find that, &c.' It should be observed too, that the subjunctive phrase always follows.

\* Observe that the Latin inserts a negative where the English has none, and vice versâ.

† This is an example of a practice common in Cicero, the crowding negatives in a sentence.

Quid habes quod reprehendas? (Cic.), What have you to find fault with?

Nihil est quod festinēs (Cic.), There is no reason for hurrying.

Inventi sunt multi qui etiam vitam profundēre pro patriā parati essent (Cic.), There have been found many who were ready to squander life itself for their fatherland.

Quis est quin cernāt? (Cic.), Who is there who does not see?

Fuit antea tempus quum Germanos Galli virtutē superarent (Caes.), There was formerly a time when the Germans were surpassed in valour by the Galli.

Est unde haec fiant (Ter.), There is the wherewithal to do all this\*.

1190. There are many phrases apparently similar to these where the indicative is found, but in most of these it will be seen that the relative clause is the subject, and what precedes it, the predicate: as,

Nihil est quod dicunt (Varr.), What these people say amounts to nothing.

Nihil est enim stabile quod infidum est (Cic.), For nothing[that is faithless is lasting.

Quis illic est qui contra me adstat? Who is the man yonder who stands facing me?

Here the person alluded to is altogether definite.

Sunt autem multi qui eripiunt aliis quod aliis largiantur (Cic.), Moreover those who rob one set of men to lavish what they thus rob on another set, are indeed a numerous class.

1191. Sometimes est-quī, sunt-quī† are to be looked upon as nouns, equivalent to nonnemo, nonnulli, and are then followed by the indicative: as,

Sunt-quos curriculō pulvĕrem Olympico  
Collēgissē jūvat (Hor.),

\* In these sentences the English language can always employ the word *there*.

† Nay Propertius has est quibūs for a dative. Compare the Greek εστιν οἷς.

To some on the Olympic course to have swept the dust is maddening joy.

1192. After *digno, idoneo, apto, uno, solo, primo, &c.*, what is necessary to complete the predicate is expressed by the relative or *ut* with the subjunctive: as,

*Idōneus nōn est qui impētrēt (Cic.)*, He is not a fit person to obtain his request.

*Sōlūs es, Caesar, cūjūs in victōriā cēcidērit nēmō nisi armātūs (Cic.)*, You are the only conqueror, Caesar, in whose victory no one fell unless armed.

1193. After comparatives, *quam quī* or *quam ut* is followed by the subjunctive: as,

*Mājus gaudium erat quam quōd hōmīnes cāpērent (Liv.)*, The joy was too great for human beings to contain.

*Clārīor rēs erat quam ut tēgī possēt (Liv.)*, The matter was too notorious to be concealed.

1194. An assertion is limited and explained by *quī* and the subjunctive\*: as,

*Peccassē mihi vīdeor qui ā tē discessērim (Cic.)*, I think I did wrong in leaving you.

*Sātīn sānūs es quī me id rōgītēs? (Ter.)*, Are you quite in your senses to ask *me* that?

1195. So also a relative clause with a subjunctive† is often used parenthetically to limit what is said: as,

*Ex ōrātōrībūs Attīcīs antiquissimī sunt, quōrum quīdem scriptā constent, Pēriclēs ēt Alcibiādēs (Cic.)*, Of Athenian orators, the oldest, at least among those whose writings are authenticated, are Pericles and Alcibiades.

*Nōn ēgo tē, quod sciam, unquam ante hunc diem vīdī (Plaut.)*, I never saw you, as far as I know, before this moment.

1196. In indirect questions, *i. e.* where an interrogative pronoun

\* *Quippē quā, utpōtē quā, ut quī* are also used in this way, but with greater emphasis. The indicative is also found in some writers in these phrases.

† But with quantum the indicative is used: as (*Ter. Andr. ii. 5, 12*), *ērus quantum audio uxōre excīdit*. So also (*i. 3, 2*) *quantum intellexi*.

or conjunction and verb are attached to some verb or phrase, the verb following the interrogative\* is in the subjunctive : *as*,

*Nātūrā dēclarat quid vēlīt (Cic.)*, Nature tells us in clear language what she wishes.

*Tēneo quīd errēt, et quīd āgam hābeo (Ter.)*, I twig what his mistake is, and know what to do.

*Ex captivis cognōvit quo in lōco hostium cōpiae consēdiassent (Caes.)*, He learnt from the prisoners where the enemy's forces were posted.

*Ignōrābat rex ūtēr eōrum essēt Orestēs (Cic.)*, The king knew not which of the two was Orestes.

*Ex hoc quantum bōnī sīt In āmicitiā, jūdīcārī pōtest (Cic.)*, From this a judgement may be formed, how much happiness there is in friendship.

*Existit quaestiō num quando āmicī nōvī vētērībus sint antēpōnendī (Cic.)*, There rises the question, whether at any time new friends are to be preferred to old friends.

*Discent quēmadmōdum haec fiant (Cic.)*, They will learn how these things are done.

*Erīt īgītur constituendum, tūtōnē Rōmae essē possīmūs (Cic.)*, We shall certainly therefore have to decide, whether we can stay in Rome with safety.

*Dūbīto an Vēnūsiam tendam (Cic.)*, I am at a loss whether to make for Venusia.

*Cōpias suas, jūdīcīōnē non conduxērīt, ān ēquītum adventū prōhībītus, dūbium est (Caes.)*, Whether it was from design that he omitted to collect his forces, or because he was prevented by the arrival of our cavalry, is doubtful.

*Dōleam necnē dōleam nihīl intērest (Cic.)*, Whether I am hurt or not hurt, makes no difference.

*Id visō, tūn ān illi insāniant (Ter.)*, The object of my visit is to see, whether it be you or they that are mad.

*Hanc pālūdem sī nostrī transīrent, hostēs expectābant (Caes.)*,

\* Care must be taken not to confound the relative and interrogative. *Sciō quid quaerās* means, I know the question you wish to put ; but *sciō quod quaerīs*, I know the answer to it. Compare *Ter. Andr. iii. 3, 4. Et quid ego tē vēlim, et tū quod quaeris sciēs.*

This morass, the enemy were waiting to see whether our men would cross\*.

Hoc haud scio† an aliquando futurum sit (*Cic.*), This I sadly fear will some time or other be the case.

1197. In the older writers, and occasionally in Horace and Virgil, an indicative is found in indirect questions: as,

Vide ut discidit labrum (*Ter.*), See how he has cut my lip open.

Adspice ut antrum

Silvestris raris sparsit labruscă racemis (*Virg.*),

See how the cave

The wild labruscă‡ with scattered grapes has sprinkled.

1198. An interrogative clause sometimes accompanies the phrase quid ais, or the jussives dic, ceddō, or the indicative quaesō, but without being dependent on them: as,

Quid ais§, ubi intellēxērās I'd consilium cāpere, cur non dixti extemplo Pāmphilō? (*Ter.*), Just tell me this: When you saw that they were playing that game, why did you not immediately tell Pamphilus?

Dic|| mihi, placetnē tibi edere injussū meō? (*Cic.*), Be so good as to answer me this: Do you approve of your publishing the book without my authority?

Ceddō, quid iurgābit tēcum? (*Ter.*), Pray, what quarrel will he have with you?

Quaesō, quōtiens dicendum est tibi? (*Plaut.*), How often must I tell you, prythee?

1199. The phrase nesciō-quis is to be looked upon as a tri-syllable

\* It has been already noticed (§ 495) that in these indirect questions there is often an ambiguity whether the existing time or future time be meant. Compare §§ 594 and 600.

† This phrase signifies what is just short of certainty.

‡ A wild vine.

§ The phrase quid ais is also used in expressing surprise at something heard, as, 'what do you say? surely I misunderstand you,' or 'you don't say so.'

|| This dic mihi, like the conjunction ehō, is merely a mode of inviting a person's special attention. The French in the same way use: Dis moi.

word partaking of the nature of a noun. Hence there is no irregularity in the construction with an indicative: as,

A<sup>lii</sup> nesciō-quō pacto obdūrērunt (Cic.), Others somehow or other have become hardened.

1200. A similar union accounts for the indicative in such phrases as, Sālēs in dicendō mirum \* quantum vālent (Cic.), Jokes tell wonderfully in oratory.

#### REPORTED SPEECH OR THOUGHTS (OBLIQUA ORATIO).

1201. When the words or thoughts of another are reported and not in the first person, it is called the *obliqua oratio*, and all secondary clauses, that is, clauses dependent upon the relative or upon conjunctions, are in the subjunctive mood. Compare the following passages:

Sēnātū reīquē publicae *ego non dero*, si audacter sententias dicēre *vultis*; sin Caesārem *respicitis* atque ējus grātiā *sequimini*, ut sup̄eriōribus *fecistis* tempōribūs, *ego mihi* consīliū *capiam*, nēquē sēnātūs auctōritāti *obtemperabo*†. I will not be wanting to the senate and the country if you are willing to express your opinions boldly; but if you look to Caesar, and make his favour your object, as you have done on recent occasions, then I will take my measures for myself and will not be guided by the authority of the senate.

Sēnātū reīque publicae *se non defuturum pollicetur*, si audacter sententias dicēre *velint*; sin Caesārem *respiciant* atque ējus grātiā *sequantur*, ut sup̄eriōribus *fecerint* tempōribūs, *se sibi* consīliū *capturum* nēquē sēnātūs auctōritāti *obtemperaturum*. He promises that he will not be wanting, &c.

1202. Or the tenses might be thrown into past time, (which is more commonly used,) by writing pollicēbātūr or pollicītūs est, velent, respicērent, sēquērentūr, fēcissent‡.

\* Still the original phrase must have been: mirum est quantum vāleant.

† See Caesar, B. C. I. c. 1.

‡ In the *obliqua oratio* the main tenses, which are indicatives in the original speech, are changed to the accusative and infinitive.

Imperatives or jussives are changed to imperfects of the subjunctive.

Subjunctives remain subjunctives.

Direct interrogatives in the indicative are changed to the accusative

1203. Sometimes the *obliqua oratio* is introduced by a verb of recommending, &c. with the subjunctive mood, and this is followed by an infinitive; before which in the English some word signifying *to say* must be inserted: as,

Censēbant ut noctu iter facerent, possē prius ad angustias veniri quam sentirentur (*Caes.*), They recommended that they should march by night, *observing*, that they might make their way to the pass before they were perceived.

1204. At other times the *obliqua oratio* is introduced by a verb of saying, &c. with the infinitive mood, and this is followed by a subjunctive; before which in the English some word signifying *to recommend*, &c. must be inserted: as,

Dōcent sui iudici rem non esse; proinde habeat rationem posterritatis (*Caes.*), They point out that it is not a matter for *them* to decide upon, *and they recommend* him therefore at once to consider the consequences.

1205. Without a formal use of the *obliqua oratio*, a verb in a dependent clause may be in the subjunctive mood when it expresses the thoughts or words or alleged reasons of another.

Aristides, nonne ob eam causam expulsus est patriā, quod praeter modum iustus esset\*? (*Cic.*), Aristides again, was he not driven and infinitive, provided the person was either the first or third; but if it was the second person, then the subjunctive is required. (See Madvig's *Opuscula*, vol. ii.)

With regard to the tenses, imperfects remain imperfects, and perfects remain perfects; but which of the imperfects or perfects is to be preferred, depends upon the tense of the indicative verb to which the whole is subjoined.

The pronouns *ho* (in its original sense) and *isto* have no place in the *obliqua oratio*, any more than *egō*, *tū*, *nōs*, *vōs*, &c.

All this, however, does not prevent the use of the indicative mood in the midst of the *obliqua oratio*, where the writer chooses to say something of his own.

\* The subjunctive mood may be thus used, when the writer speaks of a motive of his own which influenced him at a *former* time: as,

Mihi acadēmae consuetudo, non ob eam causam solum placuit, quod...., sed etiam quod esset ea maxumā dicendi exercitatio (*Cic.*), For myself the practice of the academy pleased me, not merely because...., but also because it afforded the best exercise in speaking.—Madvig.



from his country on the very ground that he was just beyond measure?

Fābiō dictā diēs est, quod lēgātūs in Gallos pugnassēt (*Liv.*),  
Notice of trial was given to Fabius, for having fought against the Galli when ambassador.

1206. In these cases the power of the subjunctive may be expressed by inserting such words as *they said* or *they thought*: for example, in the last sentence but one the English might have been: because he was just *they said*, beyond measure.

1207. Sometimes the verb *to say* or *think* is expressed in these phrases, and unnecessarily put into the subjunctive mood: as,

Illē pētērē contendit ut rēlinquērētur, partim quod mārē timēret, partim quod religiōnibus sēsē dicērēt impēdīri (*Caes.*), The other zealously entreated to be left behind, partly because he was afraid of the sea, partly because he was prevented, he said, by religious scruples.

Here *impēdiretur* would have expressed the same, though less forcibly: on the other hand, *timēret* might have been translated: he was afraid, he said.

1208. It has been said above that the subjunctive is used in speaking of that which does not exist. Thus what is denied is in the subjunctive after a conjunction: as,

Istos tantum ābest ūt ornem\*, ūt ēcfīcī non possit quīn eōs ōdērim (*Cic.*), So far from complimenting those persons you speak of, I cannot be prevented from hating them.

Tantum ābērāt ūt bīnos scribērent, vix singūlos confēcērunt (*Cic.*), So far from copying two sets (of the work), they with difficulty completed one.

Pūgīlēs in jactandis caestībūs ingēmiscunt, non quod dōleant, sed quīā prōfundendā vōcē omnē corpūs intendītūr (*Cic.*), The boxer in throwing out the caestus utters a groan, not because he is in pain, but because by sending out the voice every muscle in the body is strained.

Nōn eō dicō quō mihi vēniāt in dūbium tuā fidēs (*Cic.*), I do not say this because your word is doubted by me.

\* The rule applies of course to *ornem*, not to the other subjunctives.

*Mājores nostri in dōmīnum dē servō quaerī nōlaērunt, non quīā non posset vērūm invēnīrī sed quīā vidēbātūr indignum essē (Cic.),* Our ancestors were unwilling that evidence should be drawn by torture from a slave against his *master*, not because the truth could not be got at, but because (in this case) there seemed to be something degrading.

*Non quin confidērem diligentiae tuae (Cic.),* Not that I in any way distrusted your carefulness.

1209. Another example of the subjunctive employed in speaking of what does not exist, is seen in hypothetical\* sentences, both in the clause of condition and the clause of consequence. These sentences are conveniently divided into present and past.

- a. *Hoc nec sciō, nec sī sciam, dicere ausim (Liv.),* This in the first place I do not know, and secondly, if I did know, I should not venture to say.
- Tū si hic sis, aliter sentiās (Ter.),* If you were in my situation, you would feel differently.
- b. *Quid faciā, sī furtum fecerit? (Hor.),* What should I do, were he to commit a theft?
- c. *Nonnē sapiens, sī fāme ipsē conficiātūr, abstulerit cibum alteri? Minimē verō (Cic.),* Would not a wise man, if he were himself on the point of being starved, rob some other of food? Assuredly not.
- d. *Id si acciderit, simūs armātī (Cic.),* If that were to happen, we should be ready armed.
- e. *Si frātēr esset, quī māgis mōrem gērērēt? (Ter.),* If he had been a brother, how could he have been more obliging?
- f. *Sī quis hoc gnātō tuo Tuos servos faxet†, quālem habēres grā-*

\* See above § 1153, and §§ 496, 497, 498.

† Capt. iii. 5, 54. That *faxit* is inadmissible here, even Madvig would allow, although he denies the existence of the word *faxem*. Moreover, the explanation of the form *faxō* given in § 566, is confirmed by a line in the same scene, *Pol si istuc faxis, haud sine poena feceris*; for the law of the Latin language requires that the two verbs should here be in the same tense, and the difference of form is agreeable to a peculiarity of the iambic senarius, which, while it admits contracted forms in the middle, prefers the uncontracted at the close of the line, as, *nōrit* and *nōverit*, Ter. And. Prol. 10:

tiam? (*Plaut.*), If any slave of *yours* had done the same for your son, what would your gratitude have been like?

Si hās inimicitias cāvērē pōtuisset, vivērēt (*Cic.*), If he had been able to guard against the enmity of this party, he would have been now alive.

Absque eō esset, recte ēgo mihi vidissem (*Ter.*), If it had not been for him, I should have taken good care of myself.

g. Régnumne hīc tu pōssides? Si pōssiderem ornātus esses ēx tuis virtūtibus (*Ter.*), Are *you* lord paramount here? If I had been, you should have had a dressing, such as your special merits deserve\*.

h. Nēcassem tē verbēribūs, nīsi—īrātūs essem (*Cic.*), I should have flogged you to death, if I had not—put myself in a passion.

Dēlētūs exercītus fōret, nī fūgientīs silvæ texissent (*Liv.*), The army would have been annihilated, had not the woods covered them in their flight.

1210. It will be seen that in hypothetical sentences with the present tenses (whether imperfect or perfect), the condition, though not fulfilled at the present moment, is not an impossibility, for it may yet perhaps be fulfilled.

1211. The past tenses in hypothetical sentences (both imperfect and perfect) allude to past time, or at any rate to an obstacle in past time affecting the present state of things. In either case it is now too late to alter matters; and therefore these tenses often imply not only the non-existence of a state of things, but also impossibility.

sīt and sies or siet, Andr. ii. 5, 13; Haut. iii. 1, 47; fac generally, but fācē at the end, Andr. iv. 1, 57; v. 1, 2; besides a large number of words which are commonly monosyllabic in pronunciation except in the last place, as, mihi, Andr. iv. 5, 4; Haut. iii. 1, 101. Lastly, it may here be observed that Madvig considers such forms as fāxō to have been in origin the equivalents of the Greek *τυψω, παραξω*; and consequently simple, not perfect futures. See his *Opuscula*, vol. ii.

\* It should be remembered that in the *obliqua oratio* the subjunctive will be found after *si*, even when the construction is not that which we have called hypothetical, but the ordinary sentence of condition, which in the *directa oratio* would be in the indicative.

1212. The tenses in hypothetical sentences are determined in the usual way. If the imperfect be used in the conditional clause, the notion of the verb is not completed before that in the clause of the consequence. On the other hand, a perfect tense in the conditional clause generally\* denotes an action completed before what is expressed in the clause of the consequence. As regards the past tenses of hypothetical sentences, in the clause of the consequence the past imperfect is used to denote a continued state of things, or something not yet completed, but rarely† a single occurrence, which is commonly expressed by the past perfect.

1213. Thus the general construction of sentences containing the word *if*, is, that the hypothetical, *i. e.* those which put a case, the non-existence of which is implied, have the subjunctive in both clauses, while in other cases the indicative is required in both clauses.

1214. The apparent exceptions to this rule are for the most part to be explained by the sentences being elliptical. Thus in hypothetical sentences the participles in *tūro* and *endo* are often found in the clause of consequence; and, if so, always attended by an indicative: as,

*Sī mē triumphārē prōhibērent, testes cītātūrus‡ fuī rērum ā mē gestārum (Liv.).* If they had attempted to prevent my triumphing, I should have called up witnesses of my achievements.

*Illi ipsī quī rēmansērant rēlictūri āgrōs ērant, nīsī littēras mīsissēt (Cic.).* Even those who had remained behind, would have abandoned the lands, if he had not sent the letter§.

*Quid quod si Andrānōdōrō consiliā prōcessissent, Hērāclēae cum*

\* This word is inserted with a view to such a sentence as, *Id sī fēcisses, per mihi grātum fēcissēs*, where however the real consequence is expressed in *pergrātum*, 'I should have been greatly your debtor.'

† Madvig says *never*.

‡ Literally 'I intended to call them,' for which our translation substitutes, by no very violent inference, 'I should have done so.' The latter literally translated would have been *cītāvissem*.

§ That is, they were preparing to leave, and (though the author omits expressly to say so) no doubt would have done so.

cētēris fuit serviendum\*, Nay, if the plans of Andranodorus had succeeded, Heraclea must have become a slave with the rest of the people.

Si privātus esset, tāmēn ad tantum bellum is erat dēligendus (Cic.), If he had been in private station, still he was the man who ought to have been selected.

1215. A similar explanation accounts for the following phrases:—

Nī mētuum pātre, hābeo quod mōneam prōbē (Ter.), If I were not afraid of my father, I could give him an excellent† hint.

I'd ěgō, sī tū nēgēs, certō scio‡ (Ter.), Even if you were to deny this, I know it for certain (and consequently your denial of it would be fruitless).

Multā me dehortantūr ā vōbis, nī stūdiū reipublīcae sūpērēt (Sall.), Many considerations dissuade me from troubling you (and they would probably prevail), if my love for my country did not outweigh them.

Pons īter paene hostībus dēdit, nī ūnus vir fuissēt (Liv.), The bridge all but offered a passage to the enemy (and would have done so completely), had it not been for one brave man.

Quod nī prōpērē pernōtuissēt, haud multum āb exītiō lēgātī ābērant (Tac. §), And if this had not speedily become generally known, (they would have put an end to the lieutenant-general, for even as it was) they were not far from so doing.

Sī per Mētellum licitū esset, mātres illōrum, uxōres, sōrōres vēniēbant (Cic.), Their mothers, wives, sisters were coming (and would actually have come), if Metellus had permitted.

\* This passage occurs in Liv. xxiv. 26, with the alterations required by the *obliqua oratio*, viz. sibi and fuerit in place of Heracleae and fuit. Compare a similar change in the same chapter of the phrase, Si effūgium pātuissēt in publicum, implētūrae urbem tūmultū fuērunt.

† Literally 'I have an excellent hint to give, and but for the reason assigned I would give it.'

‡ Of course 'my knowledge' is in no way conditional upon 'your speaking the truth or not.'

§ Tacitus abounds in this construction. See in the very same chapter (Ann. i. 23), ferrum pārābant, nī . . . interjēcissēt.

1216. Such sentences as the following are mere instances of ordinary exaggeration forthwith corrected\* :—

*Mē truncūs illapsus cērebrō sustūlērat, nīsi Faunūs ictum dextrā lēvassēt (Hor.)*, Horace a trunk down gliding on his scull had carried off (or at least would have done so), had not Faunus with his hand lightened the blow.

1217. The verbs of duty and power, already expressing in themselves what is less forcibly implied in the subjunctive mood, generally retain the terminations of the indicative in hypothetical sentences : as,

*Hunc pātris lōcō, si ulla in tē piētās esset, cōlērē dēbēbās (Cic.)*, This man you ought to have respected as a father, if you had had any affection in you.

*Consul essē quī pōtui, nīsi hunc vitae cursum tenuissem ā puēritiā? (Cic.)*, How could I have been consul, if I had not kept this course of life from my boyhood?

1218. In the same way the verb 'to be' in the indicative is accompanied by adjectives† and occasionally substantives, when the hypothetical form of the sentence might have suggested the subjunctive : as,

*Longum est sī tibi narrem quamōbrem id faciā (Ter.)*, It would be tedious, if I were to tell you why I do so.

*Aequius ērāt id vōluntātē fieri (Cic.)*, It would have been better if it had been done willingly.

*Nonnē fuit sātius tristis Amāryllidīs irās atquē sūperbā pāti fastidiā? (Virg.)*, Had it not better been Amaryllis' bitter wrath and haughty whims to brook?

*Quantō mēlius fuērāt‡ in hoc, prōmissum patris nōn essē servātum? (Cic.)*, How much better would it have been, if in his case his father's promise had not been kept?

1219. The conjunction in hypothetical sentences is sometimes

\* It should be observed, that in sentences of this character the *nīsi* or *sī* always follows.

† Particularly adjectives of propriety.

‡ The past perfect tense in place of a simple perfect is common in such phrases, and also with the verbs of duty and power.

omitted, as in English; but in this case the verb is commonly placed first: as,

Rōges mē, nihil fortē respondeam (*Cic.*), Were you to ask me, I should perhaps make no answer.

Dārēs hanc vim Crasso, in fōrō saltārēt (*Cic.*), Had you given this power to Crassus, he would have danced in the forum.

1220. Very frequently the conditional clause is omitted: as, Nēmo istud tibi concēdāt (*Cic.*), No one would grant you that (if you were to ask it).

Reos dicērēs (*Liv.*), You would have said they were on their trial (had you been there).

Hoc confirmāvērīm, ēlōquentiam essē rem ūnam omnium difficilīum (*Cic.*), This I would maintain (if there were occasion), that eloquence is the one thing of all most difficult to attain.

1221. 'Thus, mālim, 'I should prefer'; nōlim, 'I should be unwilling'; vēlim, 'I should wish,' are modest expressions, not partaking of the rudeness of mālō, 'I prefer'; nōlō, 'I am unwilling'; vōlō, 'I insist'; while mallem, nollem, vellem, signify 'I should have &c.,' and refer either to past time, or to what is now impossible. Hence

Nollem\* factum (*Ter.*), I wish it had never been done, *i. e.* I beg your pardon.

1222. The consequence also is at times omitted: as,

O sī sub rastrō crēpēt argenti mīhī sēriā (*Pers.*), Oh, if 'neath the harrow a jar of silver were to chink for me.

1223. The consequence† again is generally omitted in sentences containing quāsi, 'as if,' or equivalent words: as,

Quāsi vērō consilii sit res (*Caes.*), As if forsooth, it were matter for deliberation.

Mē jūvat, vēlut si ipse in partē lābōris fuērīm, ad finem bellī pervēnissē (*Liv.*), I am delighted, as though I had myself shared the toil, to have arrived at the close of the war.

\* Literally 'I should have wished it not done.' The suppressed condition may have been, Si optandō pōtuissem quae factā sunt infectā red-dēre. Nōlim factum would signify, I should be sorry to have it done.

† Thus in the second sentence, the fuller form would have been, I am as much delighted as I should have been if, &c.

*Ejus crudelitatem, vultu si coram adesset, horrebant (Caes.).* They kept shuddering at this man's bloodthirstiness, as though he had been present.

*Sic quaestor est factus quam si esset summo loco natus (Cic.).* He was made quaestor with the same facility as if he had been born in the highest station\*.

1224. When the second person† is used to denote generally 'one,' 'a man,' the subjunctive commonly enters into secondary clauses, whether preceded by a relative or conjunction: as,

*In excitando plurimum valet, si laudes eum quem cohorterē (Cic.).* In rousing to action the greatest effect is produced, if one praises the party whom one is encouraging.

*Bonus signior fit, ubi negligas (Sall.).* The good man becomes less active, when you neglect him.

*Tantum remanet quod recte factis consecutus sis (Cic.).* That only is left behind which a man has obtained by good deeds.

1225. Secondary clauses which are attached to clauses in the subjunctive or infinitive mood and form an essential part of the idea therein expressed, are themselves in the subjunctive mood: as,

*Si lucē quōquē cānes lātrent, quom Deos salūtātum aliqui vērērint, crūra iis suffringantur, quōd ācres sint quom suspiciō nullā sit (Cic.).* If even in the light dogs were to bark, when any persons come to a temple to offer their prayers, they would have their legs broken, for being so watchful, when there is no ground for suspicion.

1226. Hence verbs of promising and threatening, inasmuch as they express in one word 'the saying that something will be done,' take a subjunctive of the condition: as,

*Praemium propōsuit ei‡ qui invēnisset novam voluptatem (Cic.).*

\* See § 499. In the four examples here given, the tenses in the indicative mood with a negative would have been respectively, *consili res non est*, in *parte laboris non fui*, *non aderāt*, *non erat summō loco natus*. Thus it is only the mood that is here altered by the hypothetical form of the sentence.

† This remark is from Madvig.

‡ Orelli omits the word *ei*, without which the Latin would be faulty. (Tusc. v. 20.)



He promised a reward to the man who should find a new pleasure\*.

1227. By the omission of the governing verb the subjunctive appears to carry with it a meaning which really belongs to that verb.

a. Possibility, *fieri pōtest ūt* understood : as,

*Hoc postulātum ridicūlum videātūr ei qui rem non perspicīat (Cic.)*, This demand may appear ridiculous to one who does not thoroughly examine the real nature of the thing.

b. Permission and concession, such a verb as *sīn*, 'permit'; or *cēd*, 'grant,' being understood : as,

*Fruātur† sāne hoc solātiū (Cic.)*, Let him enjoy forsooth this consolation.

*Ut‡ dēsint vires, tāmēn est laudandā vōluntās (Ov.)*, Though strength be wanting, praiseworthy still the will.

*Fuērit cūpidus, fuērit irātus, fuērit pertinax, scēlēris vērō crimīnē līceat mortuō cārērē (Cic.)*, He may have been ambitious, he may have been revengeful, he may have been obstinate, but the charge of impiety at any rate allow him now that he is dead to be clear of.

*Ut enim cētērā pāriā Tubērōnī cum Vāriū fuissent, hoc certē praecīpuom Tubērōnīs (Cic.)*, For even allowing that everything else had been shared by Tubero with Varius, this at least was the peculiar qualification of Tubero.

*Sit clārūs Scipiō, ornētūr exīmiā laudē Africānūs, hābeātūr vīr ēgrēgius Paullus, sit aeternā glōriā Māriūs, antēpōnātūr omnībūs Pompēiūs, ērit prōfecto intēr hōrum laudēs aliquid lōcī nostrae glōriae (Cic.)*, Let Scipio be renowned, let Africanus be covered with especial glory, let Paullus be accounted a great man, let Marius enjoy eternal fame, let Pompey take precedence of all, still there will assuredly be amid the glories of these men *some* room for our fame also.

\* See § 503.

† Observe that the concessive tenses nearly always commence a clause, unless *mōdō* or *dum* accompany them.

‡ Even granting that.

**Nē sit summum malum dolor, malum certe est (Cic.),** Granting that pain is not the greatest evil, an evil it certainly is.

**Mānent ingēniā sēnibus, mōdō permāneat stūdiū (Cic.),** The intellect remains with the aged, provided only there still remain energy.

**Id quōquē possum ferrē, mōdō aī reddat (Ter.),** That also I can put up with, provided only he pay me.

**Tū fors quid me fiat parvi pēdis, dum illi cōsulas (Ter.),** You perhaps care little what becomes of me, provided only you secure your master there.

**Hōmīnes, quamvis\* in turbīdis rēbus sint, tāmen interdum ānīmīs rēlaxantūr (Cic.),** Men, allowing that they are in circumstances as troubled as you please, still at times unbend.

**c. Indirect interrogative, rōgās understood : as,**

**Quid fēcīt? Quid illē fēcērīt? What has he done? What has he done, ask you?**

**d. Wishing, vis, prēcōr, &c. understood : as,**

**Quid fāciam? (Ter.),** What would you have me do?

**Quid fācērem? (Ter.),** What ought I to have done?

**Vāleant qui intēr nos discīdiūm vōlunt (Ter.),** Farewell to those who insist upon tearing us asunder.

**Nē vivam si id tibi concēdō (Cic.),** May I die if I grant you that.

**Dispēream nī submossēs omnis (Hor.),** May I be utterly destroyed, if you would not have got rid of the whole of them.

**Atque itā me dī ament ut ego nunc non tām meapte causā Laetōr quam illius (Ter.),** And so may heaven love me, as I am delighted now not so much on my own account as on his.

**e. Demanding, postūlant? &c. understood : as,**

**Tu ut unquam tē corrīgās! (Cic.),** You ever correct yourself!

**f. Duty, oportēt, &c. understood : as,**

**Pōtius dicēret nōn esse aequom (Cic.),** He should rather have said, it was not right.

\* Tacitus and the later writers use *quamvis* with an indicative, and *vice versa*, *quanquam* with a subjunctive.

*Sūmēret ālicundē (Ter.)*, He should have borrowed it from some one,

*Frumentum ne ēmissēs (Cic.)*, You should not have bought the corn.

*g.* The object is often expressed elliptically, more particularly in a parenthesis, which ought always to be brief: as,

*Ut vērē dicam\* (Cic.)*, To speak candidly.

*Sēnectūs est nātūrā lōquāciort†, ne āb omnībūs eam vītīs vīdear vindicārē (Cic.)*, Old age is naturally somewhat prone to talk, so you will not charge me with defending it from every fault.

*Vix incēdo īnānis, ne īrē possē cum ōnēre existūmēs (Plaut.)*, I can scarcely walk with nothing about me, so do not suppose that I can get on with a load.

1228. For the sake of brevity, the verb *existūmēs* is often omitted in such sentences as that just given. Thus *Plautus* might have said, *Vix incēdo īnānis, ne īrē possim cum ōnērē* : as,

*Nōvam eam pōtestātem ērīpuērē patrībūs nostrīs, ne nunc dulcēdīnē sēmel captī dēsīdērium fērant (Liv.)*, This power, when yet unknown to them, they wrested from our fathers; much less now, having once tasted the sweets of it, will they tolerate the loss.

*Mortālīā factā pēribunt, nēdum sermōnum stēt hōnōs (Hor.)*, Deeds will perish, much less will the glory of words survive.

1229. *Quum* in clauses signifying a reason for or against anything is followed by a subjunctive: as,

*Quum vitā sīne āmicīs mētūs plēnā sit, rātio ipsā mōnēt āmicītiās compārārē (Cic.)*, Seeing that life without friends is full of danger, reason itself suggests the forming friendships.

*Quum multae mihi insīdiae factae sint, nunquam tāmen tantōpērē pertīmui ut nunc (Cic.)*, Although many conspiracies have been formed against me, yet I was never so thoroughly alarmed as now.

*Quae quum itā sint (Cic.)*, This being the case.

\* Perhaps in this example 'permission' is the notion understood, *dābis vēniam*.

† *Hoc dīcō* understood, 'I say this that I may not appear, &c.'

1230. *Quum* as an adverb of time in the past tenses has the subjunctive mood, being translated with the imperfect as *while*, with the past perfect as *after*: as,

*Quum acerrimē pugnārētur, subitō sunt Aedui visi ab lātērē nostris āpertō (Caes.).* As the battle was proceeding with the greatest spirit, there suddenly appeared a body of Aedui on the exposed\* flank of our men.

*Quum dies complūres transissent, subitō pēr explorātōres certior factūs est (Caes.).* After many days had already passed by, he was suddenly informed by his scouts.

1231. *Quum*, followed by *tum*, in the sense of 'not only,' 'but also,' has generally the indicative, occasionally the subjunctive: as,

*Quum multae rēs in phīlōsōphiā nēquāquam sātīs explicātae sint†, tum perdifficilis quaestio est dē nātūrā deōrum (Cic.).* While there are many things in philosophy which have been by no means fully explained, one of the most difficult is the inquiry about the nature of the gods.

## INFINITIVE.

1232. The infinitive‡ is a neuter substantive which denotes generally the action or state expressed by the verb. Its use as a noun is for the most part limited to the nominative and accusative cases: as,

*Docto hōmīnī vivēre est cōgītārē (Cic.).* With an educated man to live is to think.

*Invidērē non cādīt in sāpientem (Cic.).* Envy affects not the wise man.

*Stoīci irascī nesciunt (Cic.).* The Stoic knows not anger.

\* *i. e.* The right, which had no shields to protect them.

† The examples of this construction are not numerous, and what there are seem open to doubt. In some, perhaps, instead of *tum*, we should read *tāmen*, and translate the *quum* by 'although.'

‡ In the Greek language this is so completely the case, that the article may be prefixed to it in all its cases. The English also treat their infinitive as a substantive, when they place before it the preposition *to*.

1233. Hence the infinitive is occasionally found after prepositions which govern the accusative : as,

Intēr optūmē vālere et grāvissūme aegrōtārē nihil dīcēbant intēr-  
essē (Cic.), Between the best health and the severest sickness  
there is no difference they said.

Quod crimen dicis præter āmassē meum ? (Ov.), What charge do  
you allege against me, except the having loved ?

1234. Hence also a neuter adjective occasionally accompanies the infinitive : as,

Vivēre ipsum turpe est nobīs (Cic.), Life itself is disgraceful to us.  
Tōtum hoc displicet philōsōphārī (Cic.), All this acting the phi-  
losopher offends me.

1235. The most common use of the infinitive is as the object of active verbs, particularly those which signify *wish, power, duty, habit, knowledge, inclination, intention, commencement, continuance, cessation* : as,

Artēriæ micārē non dēsīnunt (Cic.), The arteries never leave off  
throbbing.

Intuērī sōlem advorsum nēquimūs (Cic.), We cannot gaze directly  
upon the sun.

Oblītus sum tibi hoc dicērē (Cic.), I forgot to tell you this.

Vincērē scīs, victōria ūti nescīs (Liv.), You know how to gain a  
victory, you know not how to use a victory.

1236. Some verbs besides an accusative of the person\* take a second accusative of the *thing* expressed by an infinitive : as, dōce†, 'teach'; jūbe, 'bid'; vēta, 'forbid'; sīn, 'permit'; cōg, 'compel'; mōne, 'advise'; horta (r.), 'encourage'; impēdi, 'hinder'; prō-  
hībe, 'prevent'; &c. Thus,

Dōcēbo eum posthac tēcērē (Cic.), I will teach him to be silent  
for the future.

Hērus mē jussit Pamphīlum observārē (Ter.), Master has ordered  
me to keep an eye upon Pamphilus.

\* See Madvig, Gr. 390.

† All these verbs, except the first two or three, are also found with a subjunctive following. See §§ 1180, 1181.

*Lēgātōs āb ōpērē discēdērē vētuērat (Caes.),* He had forbidden the lieutenants to leave the work.

*Quid me impēdīt haec prōbārē? (Cic.),* What prevents my approving of these things?

1237. After the passive too of many of the verbs given in the preceding section the infinitive is used, the accusative of the preceding construction becoming now the nominative : as,

*Num sum etiamnum Graecē loqui docendū? (Cic.),* Am I at this time of life to be taught Greek?

*Consules jubentur scribere exercitum (Liv.),* The consuls are directed to enrol an army.

*Mūrōs adire vētītī sunt (Liv.),* They were forbidden to approach the walls.

*Prōhibētī estis pēdem pōnere in prōvinciā (Cic.),* You were prevented setting foot in the province.

1238. Verbs of saying\*, hearing, feeling, thinking, knowing are followed by an accusative and infinitive† : as,

*Thālēs aquam dixit esse initium rerum (Cic.),* Thales said that water was the beginning of things.

*Audit nos venire (Cic.),* He heard that we were coming.

*Scribit confectum esse bellum (Cic.),* He writes word that the war is finished.

*Spēro nostram amicitiam non egere testibus (Cic.),* I hope that our friendship needs not witnesses.

*Tibi eos scio obtemperaturos magis (Ter.),* I know that they will more readily comply with *your* wishes.

1239. An abstract substantive or a neuter pronoun which conveys the same meaning as the verbs of the last section may be followed by the construction of the accusative and infinitive : as,

*Illa opinio tollitur Crassum non doctissimum fuisse (Cic.),* That opinion shall be put an end to, that Crassus was not a most learned man.

\* See also § 1202 with note, and § 1203.

† The same applies to phrases such as, *fama est, auctor sum, certiorem te facio, &c.*

De hōc ipsō, nihl essē bōnum nīś quōd hōnestum esset, dispū-  
tāvit (Cic.), He held an argument on this very point, that there  
is nothing good except what is right.

1240. An impersonal passive of saying, thinking, &c. is some-  
times used with an accusative and infinitive, particularly with the  
perfect tense or the participle in *endo*: as,

Nuntiātum est ādessē Scīpiōnem cum lēgiōnībūs (Caes.), Word  
was brought that Scipio was close at hand with his legions.  
Ibi dicendum est nullam essē rempublicam (Cic.), There we can-  
not but acknowledge there is no constitution.

1241. More commonly the same idea is expressed by the perso-  
nal passive together with the accusative and infinitive: as,

Caesār ā Gergoviā discessisse audiēbātūr (Caes.), Reports reached  
them from time to time that Caesar had left Gergovia.

Vōluntāriā mortē intērissē crēdītūs est (Cic.), He was believed to  
have perished by his own hand.

Glādiōrum multītudo dēprēhendī posse indicābātūr (Cic.), Parties  
were giving information that a large number of swords might  
be seized\*.

Perspectūs est ā mē dē tē cōgītārē (Cic.), I saw clearly that he  
was thinking of you.

1242. Verbs of wishing, permitting, bidding, hindering, &c. are  
followed by the accusative and infinitive†: as,

Corpōrā jūvēnum firmārī lābōrē vōluērunt (Cic.), They wished  
the bodies of young men to be strengthened by labour.

Nōlunt eundem plūrībus rēbūs excellērē (Cic.), They are unwill-  
ing that the same person should excel in many things.

Dēlectum hābērī prōhībēbo (Liv.), I will prevent the levy of  
troops from being held.

Rem ād armā dēdūcī stūdēbāt (Cic.), He was eager that matters  
should be brought to a contest of arms.

1243. The verbs, jūbe, 'bid'; vēta, 'forbid'; prōhībē, 'prevent';

\* See § 911 and note.

† The construction with the subjunctive with many of these verbs is  
more common. See § 1180.

*impĕra*, 'command'; may be used passively with a passive infinitive\*: as,

*Jussūs ěs rĕnuntiārī consŭl (Cic.)*, Directions were given that you should be returned as consul.

*In lautŭmias dĕdŭci impĕrantŭr (Cic.)*, An order is given that they should be conducted down into the stone-quarries.

1244. The perfect passives, *coeptŭs est*, *dĕsŭtŭs est*†, are preferable to the active when a passive infinitive is used: as,

*Mātĕriā coepta ěrat comportārī (Caes.)*, They had begun carrying timber.

*Pāpisiŭs est vŏcārī dĕsŭtŭs (Cic.)*, He ceased to be called Pāpisius.

1245. The verbs which express the emotions of the mind‡ are followed by an accusative and infinitive to express the cause of the emotion §: as,

*Haec perfecta essĕ gaudeo (Cic.)*, I am delighted that these matters are settled.

*Tantum se ějŭs ōpiniŏnis dĕperdiŭdissĕ dŏlĕbant (Caes.)*, They were hurt that they had lost so much of their reputation in this respect.

1246. A predicate consisting of a neuter adjective, or a substantive, or an impersonal verb, is accompanied by the accusative and infinitive: as,

*Nŏn est rectum mŭnŏrī pārerĕ mājŏrem (Cic.)*, It is not fitting that the superior should obey the inferior.

\* This construction is widely different from that noticed in § 1237. The *tŭ*, which is the nominative to *jussūs ěs*, would be the accusative after *rĕnuntiārĕ* in the active construction; whereas in *Consŭles jŭbentur scrĭbere exercĭtum*, the word *consŭlĕs* would be the accusative after *jŭbent* itself.

† So in the old writers there occur such phrases as—*Rĕtrāhī nĕquĭtŭr (Plaut.)*, *Id fānum nĕquĭtum exaugŭrārī (Cato)*.

‡ This construction is similar to *horret tĕnĕbrās*, *id gaudeo*, &c. See §§ 401, 893, 909.

§ The construction with 'quŏd' is more common, and in some cases that with 'cum' is admissible.



**Făcînūs est cīvem Rōmānūm vincīrī (Cic.),** It is a serious matter for a Roman citizen to be bound.

**Omnībus bōnīs expēdit salvam essē rempublicam (Cic.),** It is for the interest of all good men that the country should be free from danger.

**Hos trūcidārī oportēbāt\* (Cic.),** These men ought to have been butchered.

**Corpus mortāle ālīquō tempōre intērīrē nēcesse\* est (Cic.),** A mortal body must some time or other perish.

1247. Broken sentences consisting of an accusative† and infinitive are often used interrogatively to express a feeling of indignation: as,

**Ex-illan fāmiliā tam inlibērālē făcînūs esse ortum‡? (Ter.),** To think that so ungentlemanly a proceeding should have originated with *that* family!

**Te istā virtūte in tantās aerumnās incīdissē‡? (Cic.),** That you with your merit should have fallen into such troubles!

1248. The accusative that precedes the infinitive performs the same office as the nominative in the other moods, and it is for this reason often called the subject accusative. There is this difference however between the infinitive and the other moods, that the latter have suffixes to denote the different persons, so that the nominative need not be expressed by a separate pronoun. With the infinitive the accusative pronoun is nearly always expressed: as,

**Scribīs, You write; but, Dico tē scribērē, I say that you write.**

1249. But even with the infinitive the subject-accusative pronoun is occasionally omitted if both the infinitive and the main verb have the same subject§: as,

\* 'Oportet' and 'necesse est' are also at times used with the subjunctive, but rarely with 'ut.' 'Necesse est' prefers a dative to an accusative if it be a person: as, **Hōmīnī nēcesse est mōrī (Cic.).**

† The construction of 'ut' with the subjunctive is also common. See 1227 e.

‡ This infinitive is dependent upon some such phrase as 'crēdendū est.'

§ See also § 879.

*Confitēre eū spe huc vēnissē (Cic.),* Confess that you came with this hope.

*Id nescirē Māgō dixit (Liv.),* Mago said that he did not know this.

*Rēfractūros carcērem mīnābantūr (Liv.),* They kept threatening that they would break open the prison.

1250. On the other hand, the reflective pronouns are sometimes used unnecessarily with verbs of wishing : as,

*Grātum sē vidēri stūdēt (Cic.),* He is anxious to be thought grateful.

*Atticum sē dici orātōrem vōlēbāt (Cic.),* He insisted on being called an Attic orator.

*Sēsē stūdent praestārē cētēris ānīmālībūs (Sall.),* They are eager to surpass other living beings.

1251. When to the construction of the accusative and infinitive a short clause is attached by means of a relative or the conjunction *quam*, the same construction is at times introduced into this clause also : as,

*Affirmāvī, quidvis mē pōtius perpassūrum quam ex Itālia exītūrum\* (Cic.),* I solemnly declare that I would suffer anything rather than leave Italy.

*Antōniūs aiēbat sē tantidem frāmentum aestīmassē, quantī Sacerdōtem† (Cic.),* Antony kept declaring that he had valued the corn at the same price as Sacerdos.

*Suspīcor te eisdem rēbus quibus me ipsum‡ commōvēri (Cic.),* I suspect that you are moved by the same circumstances as myself.

1252. There are constructions where the infinitive seems to supply the place of a genitive : as,

*Nisi lūbido tēnet pōtēntiae paucōrum libertātem suam grātificārī (Sall.),* Unless a fancy possesses you for sacrificing your liberty to gratify the power of a few.

*Tempūs est abīrē (Cic.),* It is time to go away.

\* For *quam ex Itālia exīrem*.

† For *quantī Sacerdōs aestīmassēt*.

‡ For *quibūs ipsū commōveor*.

Summa eludendi occasiost mi nunc senes, Et Phaëdriae curam adimere\* argentariam (*Ter.*), I have a glorious opportunity now of dodging the old people, and relieving Phaedria of his anxiety about the money.

1253. In narrative the infinitive is at times used as the main verb† with the power of the past imperfect of the indicative (and when so used is called the *Historic Infinitive*): as,

Consulem anceps cura agitare; nolle deserere socios, nolle minuire exercitum (*Liv.*), A twofold anxiety troubled the consul; he was unwilling to desert the allies, he was unwilling to diminish the army.

Ego instare ut mihi responderet, quis esset (*Cic.*), I meanwhile kept pressing him to tell me who he was.

Iste unumquodque vas in manus sumere laudare mirari‡ (*Cic.*), Your worthy praetor kept taking into his hands and praising and admiring every separate vase.

1254. After the words pārato, 'ready,' 'prepared,' and insueto, 'unaccustomed,' an infinitive is at times used by good writers§: as,

Omnia perpēti pārati, maxime a re frumentaria laborabant (*Caes.*), Prepared to endure the worst, they suffered most in the article of grain.

Id quod pārati sunt facere (*Cic.*), The which they are prepared to do.

Insuetus vera audire (*Liv.*), Unaccustomed to hear the truth.

1255. The poets and later writers use the infinitive in many constructions where good prose writers employ a different form of words: as,

Fruges consumere nati|| (*Hor.*), Born to consume grain.

\* For adimendi.

† In such a phrase as—Jamque dies consumptus erat, quum tamen barbari nihil remittere, &c., the verb remittere is still the main verb.

‡ For a copious use of the Historic infinitive see Caesar, B. G. iii. 4, where there occur in succession—decurrere, conicere, repugnare, mittere, occurrere, ferre, superare.

§ Cicero more commonly however uses 'ad' with the gerund.

|| For ad fruges consumendas.

Non mihi sunt virēs inīmicōs pellērē\* (*Ov.*), I have not strength to drive away my foes.

Ãvidus committērē pugnam† (*Ov.*), Eager to join battle.

Puēr ipsē fuit cantārī dignūs‡ (*Virg.*), The boy himself was worthy to be sung of.

Vīrum tōt ādirē§ lābōrēs impūlit (*Virg.*), She urged the hero to encounter so many toils.

Pēcūs ēgīt altos visērē|| montīs (*Hor.*), He drove his cattle to visit the lofty mountains.

Illē suō mōriens dāt hābērē¶ nēpōti (*Virg.*), He again dying gives them to his grand-child to keep.

Cēlērem sēqui\*\* Ajācem (*Hor.*), Ajax swift to follow.

1256. The Latin language often admits the perfect infinitive where the English language uses the simple infinitive, but it will be seen in such cases that the completion or consequences of the action are regarded more than the action itself. This distinction applies especially to phrases of regret or satisfaction in the future tenses, also to phrases of wishing and prohibition, &c.: as,

Contentī sīmūs id ūnum dixissē (*Vell.*), Let us be satisfied with this one observation.

Quiesse ērit mēliūs (*Liv.*), You had better be quiet.

Bacchas nē quis ādissē vēlit (*Inscr.*), Let no one wish to approach the priestesses of Bacchus.

Magnūm sī pectōrē possit Excussissē deum (*Virg.*), In hopes he may have power to shake from his breast the mighty god.

Sōciis maxūmē lex consultum essē volt (*Cic.*), The law wishes to provide for the interests of the allies above all.

1257. On the other hand, while the English express past time by the perfect infinitive after the auxiliary verbs *could, might, ought,*

\* For ad pellendōs inīmicōs.

† For committendae pugnae.

‡ For quī cantētūr.

§ For ut ādirēt.

|| For the supine vīsum.

¶ For hābendā or quae hābeāt.

\*\* For ad sēquendum. The use of the adjective with an infinitive is very common in the lyric poetry of Horace.

the Latin writers generally consider it sufficient to express the past time in the main verb, and to use with it the simple infinitive: as,

Licuit in Hispāniam irē (*Liv.*), I might have gone to Spain.

Hoc ēgō cūrārē non dēbuī (*Cic.*), This I ought not to have cared for.

Sī mihi quam essē dēcēbat vis in āmōrē fōret, Daunō possem incōlūmem servārē pārentī (*Virg.*), If I had had that power in thine affection which I ought to have had, I could have saved him unhurt for his parent Daunus.

1258. Still not unfrequently both the main verb of duty and the infinitive are in the perfect tense: as,

Tunc dēcuit flessē (*Liv.*), Then was the time for weeping.

Quod jampridem factum esse oportuit (*Cic.*), What ought to have been done long ago.

Adōlescentī mōrem gestum oportuit (*Ter.*), You ought to have humoured the youngster.

1259. In the compound tenses of the infinitive, both active and passive, the verb *essē* is often omitted: as,

Dēnēgārat sē commissūrum mihi gnātam suam uxōrem (*Ter.*), He had declared that he would not trust his daughter in marriage to me.

Omnis vōs ōrātos vōlo (*Ter.*), I must entreat you all.

Haut dīces tibi non prādictum (*Ter.*), You will not say that no notice was given to you.

1260. The future infinitive, both active and passive, is often expressed by the circumlocution of *fōrē* with *ūt* and an imperfect subjunctive\* (called the periphrastic future): as,

Spēro fōre ut contingat id nōbis (*Cic.*), I trust that we are destined to have this happiness.

Pompēius dixērat fōre ūti exercitus Caesāris pellērētūr (*Caes.*), Pompey had foretold that Caesar's army would be routed.

\* This construction is the only one where the verb has no participle in tūro. Observe, however, that the periphrastic future differs from the simple future by being unlimited in point of time.

1261. The participle in *tūro* with *fuissē* is exclusively used as an hypothetical tense: as,

*Num Pompēum censes tribus suis consūlātibus laetātūrum fuissē, si sciret se in solitūdine Aegyptiōrum trucidātum iri (Cic.).*  
Do you think that Pompey would have gloried in his three consulships, if he had known that he was to be butchered in a desert of Egypt?

*Nisi nuntii de victoriā per equitēs essent allati existimābant, futurum fuisse ut oppidum amitterētūr (Caes.).* They were of opinion that if the news of the victory had not been brought by men on horseback, the town would have been lost.

1262. A future passive may be expressed by the impersonal passive infinitive of *i, go*, and the accusative supine: as,

*Arbitrantur se benīficos visum iri (Cic.).* They think they shall be considered kind\*.

1263. A future perfect passive is at times expressed by the infinitive *fōrē* and the perfect passive participle: as,

*Rēbantur debellātum mox fōrē (Liv.).* They thought that the war would be shortly brought to a close†.

## PARTICIPLES AND VERBAL SUBSTANTIVES.

1264. Participles are partly like adjectives, partly like verbs. Like adjectives they agree with some noun in case, gender and number. On the other hand they are derived from verbs, denote an act, and govern the same case as the verb from which they are derived. The tense or time of a participle depends upon the verb which it accompanies.

1265. The participle in *enti* is an imperfect, and corresponds to the English participle in *ing*: as,

*Gubernātor clāvum tēnens sēdēt in puppi (Cic.).* The pilot holding the tiller sits on the stern.

\* More literally,—that people are going to look upon them as kind. The beginner should take care not to confound this supine with the perfect passive participle.

† For the significations of the tenses see also §§ 509, 511, 512, 513.

i. e. The pilot holds the tiller and sits at the stern.

Here 'tēnens' refers to present time, because 'sědět' is present.

Arantī Cincinnātō nuntiātum est eum dictātōrem essē factum (Cic.), Word was brought to Cincinnatus ploughing that he had been made dictator.

i. e. As Cincinnatus was ploughing, word was brought to him that he had been made dictator.

Here 'ārantī' refers to past time, because 'nuntiātum est' is past.

Croesūs Hālyn pēnētrans magnām pervortēt ōpúm vim (quoted by Cic.), Croesus penetrating to the Halys will overturn a mighty power.

i. e. When Croesus shall penetrate to the Halys, he will overturn a mighty power.

Here 'pēnētrans' refers to future time, because 'pervortēt' is future.

The participle in *enti* is often best translated by the conjunctions *as*, *whilst*, &c., with the proper tense of the indicative mood.

1266. The participle in *enti* is sometimes used where the act is completed, but only just completed : as,

Rōmam vēniens cōmītia ēdixit (Liv.), Immediately upon his arrival at Rome he proclaimed the day for the election.

1267. Similarly the participle in *enti* is sometimes used when the act has not yet begun but will commence forthwith : as,

Discēdens īn Itāliam lēgātīs impērāt ut nāvis rēficiendas cūrārent (Caes.), Immediately before setting out for Italy he gives orders to the lieutenants to have the ships repaired.

1268. The participle in *turo*\* is used by the best writers rarely except in connection with the verbs *ēs*, *be*, and *fu*, *be*; with the former to denote *intention* or *destiny*, with the latter to denote *what would have happened under a certain hypothesis*.

1269. In Livy and the later writers it is often used at the end of the main clause of a sentence with the same significations : as,

Dilābuntūr īn oppidā, moenībus sē dēfensūrī (Liv.), They slip

\* See § 517 and §§ 702-711.

away into different towns, intending to defend themselves by means of fortifications.

Dedit mihi quantum pōtuit, dātūrūs amplius sī pōtuisset (*Plin. Ep.*), He gave me as much as he was able; and would have given me more, if he had been able.

1270. The perfect participle in *to* had probably at first only an active signification. It still retains this power in those verbs which are called reflectives or deponents, and traces of it also appear in the poetical construction: Strātus membrā sūb arbūto (§ 892.).

1271. Still in the ordinary language the participle in *to* is nearly always used as a passive, unless the verb whence it is formed be employed exclusively as a reflective or a deponent\*. Thus, with scrib-ērē, *to write*, we have scripto, *written, being written, having been written*; but with sēqu-ī, *to follow*, sēcūto, *having followed*.

1272. At the same time there are not a few perfect participles from reflective or deponent verbs which are at times used passively: as,

Sēnectūtem ut ādīpiscantūr omnēs optant, eandem accūsant ādeptam (*Cic.*), All pray that they may attain to old age, yet abuse it when it is attained.

Virtūs experta † atquē perspectā (*Cic.*), Merit that has been tried and proved.

Partito ‡ exercitū (*Caes.*), Having divided his army.

Eversio exsēcrae cōlumnæ (*Cic.*), The overthrow of the accursed pillar§.

1273. A few participles in *to* from deponents appear at times to be used as imperfects: as, ōpērāto, fēriāto, ūso, sēcūto, &c. Thus,

\* Still there are exceptions. Coenāto is equivalent to quum coenāvissēt, and has nothing of the passive signification. Other exceptions are pranso, pōto, nupta, exōso, jūrāto, conjūrāto, ādulto, &c. See also §§ 392, 393.

† From expērī-rī.

‡ Literally: His army having been divided.

§ Others are cōmītāto, confesso, ēmenso, ēmērīto, pacto, perfuncto, pōptūlāto, &c.



Vidit se ōpērātum (*Tac.*), He saw himself sacrificing (in a dream).

Conclāmant sōcii laetam paeānā sēcūti (*Virg.*), His comrades following pour forth the happy paeān.

1274. The participle in *to* is at times used with the verb *hābe*, *have*, by which circumlocution a sort of perfect indicative of the active voice is produced : as,

Hābes jam stātūtum quid tibi āgendum pūtēs (*Cic.*), You have at last determined what course you deem it right to pursue.

Rōmāni in Asiā pēcūnias magnas collōcātās hābent (*Cic.*), Romans have invested large sums of money in Asia\*.

1275. The participle in *to* is used with the futures of the verbs *da*, *give*, and *redd*, *give back*, so as to form a future perfect; but the phrase further denotes that the act is done for another person : as,

Sic strātas lēgiōnes Lātinōrum dābo, quemadmōdum lēgātum jācentem vidētis (*Liv.*), I will lay the legions of the Latins low for you, just as you see their ambassador lying on the ground.

Hoc ēgo tibi ecfectum reddam (*Ter.*), This I will effect for you.

1276. The participle in *to* in agreement with a substantive is largely used, where the English language commonly prefers an abstract noun. Thus :

Barbārūs eum ōb iram interfecti dōmīni obruncāvit (*Liv.*), A barbarian cut him down out of revenge for the murder of his master.

Mājōr ex civībūs āmissis dōlor quam fūsīs hostībūs fuit (*Liv.*), There was more sorrow for the loss of their fellow-countrymen than delight at the rout of the enemy.

Ab condīta urbe ad libērātam (*Liv.*), From the foundation of the city to its liberation.

Post nātōs hōmīnēs (*Cic.*), Since the creation of man.

\* More literally : They have large sums invested. From this construction arose the formation of the perfect in the languages derived from the Latin.

1277. The neuter nominative of the participle in *to* is occasionally used as the subject of a verb. Thus :

Auditum omnem exercitum prœficisci lætitiâ ingentem fêcit (*Liv.*), The hearing that the whole army were setting out caused unbounded joy.

Degeneratum in aliis artibus huic quôquẽ decôrî offecit (*Liv.*), His degeneracy in other qualities stood in the way of his credit in this respect also.

1278. The ablative of the participle in *to* is used at times as an ablative absolute with a whole sentence for its substantive : as,

Expôsîtô quid iniquitas loci posset (*Caes.*), Having explained to them what consequences unfavourable ground could produce.

Edicto ut quicumque ad vallum tendêret pro hoste hâbêrêtûr (*Liv.*), Having proclaimed that whoever made for the entrenchment would be dealt with as an enemy.

Permissô seu dicere prius seu audire mallet, ita coepit (*Liv.*), Permission having been given him to speak first or to listen, as he preferred, he began thus.

Auditô Marcium in Ciliciam tendere (*Sall.*), Having heard that Marcius was hastening into Cilicia.

1279. The ablative of the participle in *to*\* is occasionally used absolutely even without a noun : as,

Nôn est peccâtô mi ignosci æquom (*Ter.*), I am not entitled to be forgiven if I offend (more literally : an offence having been committed).

1280. An ablative of the participle in *to*, with or without a noun in agreement, is used with *opus est* † : as,

Nihil erat cur prœpêrâtô opus esset (*Cic.*), There was no reason why they need make haste.

Prius quam incipias, consulto ; et ubi consuluêris matûrê facto

\* Some ablatives of this kind have virtually become adverbs : as *aspi-câtô*, *litâtô*, &c.

† *Usus est* is found with the ablative of the participle in *to* in the older writers. The construction is consistent with the use of the same phrases in connection with other ablatives. See § 999.

ŏpūs est (*Sall.*), Before you commence, you must deliberate; and when you have deliberated, you must act with due haste.

1281. As the Latin language is for the most part without a participle for the perfect active, the following circumlocutions are in use:—

*a.* The ablative absolute: as,

Hac partē cōpiārum aucta Itērum cum Sābīnis configītūr (*Liv.*), Having increased this part of his forces, he engages again with the Sabines.

*b.* *Quum* with the past perfect subjunctive, or *ubi* with the simple perfect indicative: as,

Quum ab sēdē suā prosūisset amōvērique āb altārībus jūvēnem jussisset (*Liv.*), Having lept down from his seat and ordered the young man to be moved away from the altars.

Ubi eō vēnit, prōpē rēgium tribūnal constītit (*Liv.*), Having arrived there, he posted himself near the king's tribunal.

*c.* An accusative of the perfect passive participle dependent upon the main verb: as,

Gallum caesum\* torquē spōliāvit (*Liv.*), Having slain the Gaul he stripped him of his golden collar.

1282. The participle in *to* is a perfect, and its tense or time depends upon the verb which it accompanies. Thus,

*a.* Omniā quae dīco dē Planciō, dīco expertūs in nōbīs (*Cic.*), All that I say about Plancius, I say having had trial of him in my own family.

Here expertūs is a present perfect, because dīco is a present—I have had experience of his great worth, and therefore speak with certainty.

*b.* Consēcūtūs id quōd ānīmō prōpōsuērat, rēceptuī cānī jussit (*Caes.*), Having obtained what he had proposed to himself, he ordered the signal for retreat to be sounded.

Here consēcūtūs is a past perfect, because jussit is a past—He had obtained what he wished and so he sounded a retreat.

\* Often a better translation is effected by two verbs: as, He slew him and stripped him, &c.

c. Non admissi Karthāginem prōtinūs ibunt (*Liv.*), If not admitted, they will proceed straightway to Carthage.

Here admissi is a future perfect, because ibunt is a future; and indeed if the conjunction si be used, the phrase will at once become: si admissi nōn erunt. Thus the perfect participle which accompanies a future tense is far from expressing a fact.

1283. The participle in *endo*\* appears to have been originally an active imperfect participle like that in *enti*. Hence *sēcundo*, i. e. *sēquendo* or *sēquundo*, *following*; and *ōriundo*, *originating*. It is also active in the gerunds†. In all other cases it is passive.

1284. The neuter of this participle is a verbal substantive‡; it is called a gerund, and is used in the nominative, accusative, genitive, dative and ablative cases: as,

*Nom.* Jūvēni pārandum, sēni ūtendum est (*Sen.*), Earning belongs to the young, using to the old man.

*Acc.* Hōmo ad intellēgendum nātus est (*Cic.*), Man is born to understand.

*Gen.* Dicendī difficultātem pertīnescit (*Cic.*), He dreads the difficulty of speaking.

Deus bōvem ārandī causā fēcit (*Cic.*), God made the ox for the purpose of ploughing.

*Dat.* Tēlum fōdiendo ācūmīnātum (*Plin.*), A weapon sharpened for digging.

*Abl.* Virtūtes cernuntūr in āgendo (*Cic.*), The manly virtues are seen in action.

1285. The gerund is followed by the same case as the verb to which it belongs: as,

\* Compare the German imperfect participle in *end*. Thus, if our views be right, there was originally no passive participle. See § 1270. Nay, it is not improbable that the terminations *enti* and *endo* were originally the same.

† It is not necessary or indeed correct to consider the gerund as passive in such a sentence as, Censendi causā convēnērunt, 'They assembled on account of the registering.' (*Cic. Verr. Act. i. 18.*) Compare the use of the so-called supines.

‡ Precisely in the same way our own imperfect participle in *ing* has also become a substantive, or *vice versā*.

Viam quam nobis quoque ingrediendum est (Cic.); The road which we also have to travel.

Suo cuique iudicio utendum est (Cic.), Each must use his own judgement.

Dialectica est ars vera ac falsa diiudicandi (Cic.), Logic is the art of distinguishing truth and falsehood.

1286. The gerund being a substantive may also have a genitive after it (but this usage seems limited to the genitive of the gerund):  
as,

Rējiciendi trium iudicum lēges Cornēliae faciunt pōtestatem (Cic.), The Cornelian laws give the power of challenging\* three jurymen.

Ego ēus videndi cūpīdūs (Ter.), I, desirous of seeing\* her.

Sui purgandi† causā (Caes.), For the sake of clearing\* themselves.

1287. When a noun in the accusative‡ would accompany the gerund, the construction is commonly altered so that this noun takes the case of the gerund, and the gerund, changed to the participle, takes the number and gender of the noun: as,

Diligentia colenda est nobis (Cic.), We must cultivate a habit of precision.

Conjungo mē cum hōminē magis ad vastandam§ Italiā quam ad vincendum parātō (Cic. ad Att. viii. 16), I am uniting myself with a man who is more prepared for devastating Italy than concluding the war victoriously.

Nēquē rēs ullā quae ad placandos§ deos pertinēret praetermissa est (Cic. in Cat. iii. 8, 20), Nor was anything omitted which was thought likely to appease the gods.

\* The insertion of the preposition *of* after these participles would make the phrases vulgar, but a vulgar phrase is generally an old one.

† The pronominal genitives in *i*, even when they refer to a plural noun, require that the gerund should be a genitive singular.

‡ The same construction is also admissible with the four reflexive verbs: *ūt*, 'use'; *fru*, 'enjoy'; *fung*, 'discharge'; and *pōti*, 'make oneself master.'

§ All the best MSS. have *vastandam* and *placandōs*, as Madvig has pointed out; not, as our editions, *vastandum*, *placandum*.

**Initā sunt cōsilia urbis dēlendae, cīvium trūcidandōrum, nōmīnis Rōmāni extingvendi (Cic.),** Plans were formed for destroying the city, butchering the citizens, extinguishing the Roman nation.

1288. The two constructions of the neuter gerund with a noun dependent upon it and the participle in agreement with the noun are not to be used indifferently. The construction with the gerund belongs to the older writers\*, but still maintained its ground in certain phrases†. In those which are commonly considered the best writers, the construction with the participle was for the most part preferred. Indeed, when the phrase is attached to a preposition governing the accusative, the participial construction is adopted almost without exception.

1289. The use of the participle with the accusative is very common after the verbs *lōca, condūc, cūra, rēdīm, da, suscip, &c.*: as,

**Mōnūmentum eī marmōreum faciendum lōcārunt (Cic.),** They placed the making a marble monument in his hands, *i. e.* They contracted with him that he should build the monument.

**Cōlumnā conduxerat faciendam (Cic.),** He had undertaken the erection of a pillar, *or* He had contracted to erect.

**Pontem in Arāri faciendum cūrat (Caes.),** He has a bridge built over the Arar.

1290. The participle is often omitted in these phrases for the sake of brevity: as,

\* Plautus, Terentius, Lucretius, &c.

Madvig has carefully examined this question in his *Opuscula*, i. 380, &c. He there points out that in the phrase *ad occūpandum Vēsontīōnem (Caes. B. G. i. 38)* there is no violation of the rule, Vesontionem being masculine like Narbo Martius in the same country.

† Thus if the noun be a neuter pronoun or adjective, the accusative is preferred, to avoid the ambiguity about gender which would exist in the other cases: as,

**Trībuendo suum cuiquē (Sall.),** By allotting to every man what belongs to him.

**Mōrī māluit falsum fātendo (Cic.),** He preferred to die through confessing a falsehood.

*Sī Rhōdiis turpē nōn est portōrium lōcārē\**, ne Hermacreontī quidem turpe est condūcērē (*Cic.*) (where *exigendum* must be understood), If it is not disgraceful in the Rhodians to let the port dues, neither is it disgraceful in Hermacreon to farm them.

*Ansērībus cībāriā lōcantur* (*i. e. praebeandā* understood) (*Cic.*), The providing food for the geese is farmed out.

1291. This construction is used with *impērare*, the participle being always omitted: as,

*Equitēs impērat civītātībūs* (*i. e. cōgendos* understood) (*Caes.*), He imposes† upon the states the providing horse-soldiers, or He commands them to provide him with cavalry.

1292. The genitive of the participle in *endo* is used with a substantive‡ to denote a tendency, fitness or purpose, more particularly in connection with the verb *ēs*, *be*: as,

*Quae diutīnae obsīdīōnis tōlērandaē sunt* (*Liv.*), Whatever is of use for supporting a long blockade.

*Quae tēmēre āgītāvērant, eā prōdendī impērii Rōmānī, trādendaē Hannībālī victōriāe ērant* (*Liv.*), The hasty measures they had taken tended to sacrifice the Roman empire and betray the victory into the hands of Hannibal.

*Cētēra in duōdēcim tābūlis mīnuendī sunt sumptūs* (*Cic.*), The other regulations in the twelve tables have for their object a diminution of expense.

*Armā cēpit, non prō sua injūriā, sed lēgum ac libertātis subvertendaē§* (*Sall.*), He has taken up arms, not to avenge any wrong done to himself, but to upset our laws and our liberties.

\* Hence the connection between the two significations of *lōcārē*, *to place* and *to let*, the latter alone surviving in the French *louer*.

† That this is the literal translation of *impēra* is consistent with the translation of *sēpāra*, *dispāra*, *compāra*, *appāra*, *put apart, in different places, together, before a person*.

‡ Particularly by Livy.

§ This construction is commonly explained, but whether rightly is doubtful, by an ellipsis of *causā*. It often occurs in Tacitus.

1293. The dative\* also of the participle or gerund in *endo* is used with a substantive to denote fitness or purpose: as,

Quasi firmandae vālētūdīni in Campāniam concessit (*Tac.*), He retired into Campania as if to improve his health.

Qui ōnērī fērendo ērant (*Liv.*), Such as were capable of bearing the burden.

Nec solvendo aeri ālienō respublīca ērat (*Liv.*), Nor was the state in a condition to pay its debts.

Dēcenvīrōs āgrō Samnīti mētiendō dividendōquē creat (*Liv.*), He appoints ten commissioners for the purpose of measuring and dividing the Samnite territory†.

1294. The simple ablative of the gerund is used at times in such a manner that the nominative of the ordinary imperfect participle might be substituted for it: as,

Miscendo‡ consīlium prēcēsquē, nunc ōrābant nē se exūlārē pātērētur, nunc mōnēbant nē mōrem pellendī rēgēs īnultum sīnērēt (*Liv.*), Mixing advice and entreaties together, they one moment begged him not to suffer them to remain in exile, another warned him not to leave the practice of expelling kings unpunished.

1295. The construction of the participle in *endo* with the verb *ēs*, *be*, in the sense of duty, is only a particular case of what has been already noticed in § 961, and the dative of the person in fact belongs to the verb *ēs* rather than to the participle§. Thus,

\* Tacitus has even the ablative in this sense: *explendā simūlātiōne*. Ann. xiv. 4.

† The last three phrases are common. See § 983.

‡ Equivalent to *miscentēs*. It is probably to this use of the gerund that the Italian and Spanish languages are indebted for their imperfect participle in *ndo*.

§ So in such a phrase as, *lēgiōnem in Mōrīnos dūcendam Fābiō dēdit*—the dative *Fābio* is dependent not upon *dūcendam*, but upon *dēdit*; and, again, the accusative after *dēdit* is not *lēgiōnem*, but *lēgiōnem dūcendam*, *the duty of conducting the legion*. But although the dative case commonly accompanies the participle in *endo*, yet there are occasional examples even in Cicero where *āb* and the ablative occur, especially when the verb takes



Ut tibi ambulandum, ungendum, sic mihi dormiendum (est\*)  
(Cic.), As you must walk and anoint yourself, so I must sleep,  
which would be more literally translated,

As walking and anointing belong to you, so does sleeping to me.

1296. The frequent use of the participle in *endo* with *ēa*, *be*, in the sense of *duty* or *fitness*†, led the mind at last to attach the notion of duty to the participle itself, so that the latter is at times used as an equivalent of an adjective in *bili*. Thus,

Philosophiā laudandarum orationum artium präcreatrix (Cic.),  
Philosophy the parent of every praiseworthy accomplishment.

1297. These phrases denoting duty at the same time refer commonly to the future time‡ for the performance of the act; and indeed generally, as the participle in *endo* is strictly an imperfect, the completion of the act must belong to future time. Hence the idea of futurity gradually attached itself to the participle, and grammarians have given it, though inaccurately, the name of a future participle. That it is truly an imperfect is well seen in such phrases as,

Intēr āgendum (Virg.), While driving.

In patriā dēlanda occūpāti sunt et fuērunt (Cic.), They are and have been for some time occupied in blotting out their fatherland from the face of the world.

a dative of its own, and a second dative in the sense of the agent would cause ambiguity. Thus, Quībūs ā vōbis consūlendū est (Cic.), Whose interests you must consult.

\* Est mihi admits the translation *I have*, and precisely in the same way, est mihi ambulandum may be well translated by *I have to walk*. Thus the origin of the dative in this phrase is without difficulty.

† The notion of *possibility* is sometimes expressed by the participle in *endo*, but it occurs in the best writers only with a negative or *vis*: as, Vix fērendas dōlōr (Cic.), A pain scarcely to be endured. For the use of this participle with *fu*, *be*, in *hypothetical* sentences, see §§ 715, 716, 719, 721.

‡ Compare also the very common phrases, such as, praefectos frūctū pētendī causā dimisit (Cæs.), In civitates quemquē suas ad sollicitandos pōpūlarium ānimos dimisit (Liv.).

1298. The verbal adjective in *bundo* is sometimes found with an accusative as though it were a participle : as,

*Vitabundus castra hostium (Liv.)*, Carefully avoiding the enemy's camp.

1299. The verbal substantive in *tu* is used in the accusative\* after verbs of motion to denote the object : as,

*Ad Caesarem gratulatum venerunt (Caes.)*, They came to Caesar to congratulate him.

*Quinquē cōhortis frumentatum misit (Caes.)*, He sent five cohorts to get corn.

*Id rescitum iri crēdit (Ter.)*, He believes that people are going to find it out, or He believes that it will be found out.

1300. It governs the same case as the verb from which it is derived : as,

*Orātōres pācem pētītum mittunt (Liv.)*, They send ambassadors to seek peace.

*Lēgātōs mittunt rōgātum auxilium (Caes.)*, They send ambassadors to ask aid.

1301. The verbal substantive in *tu* is used in the ablative with certain adjectives : as,

*Difficilē dictu est (Cic.)*, It is difficult to say (literally, in the saying).

*Optimum factu est (Cic.)*, It is the best thing to do.

1302. The verbal in *tion* sometimes governs the same case as the verb from which it is derived : as,

*Iustitia est obtempēratiō scriptis lēgībūs (Cic.)*, Justice is obedience to written laws.

*Dōmum rēdiōnis spes sublāta est (Caes.)*, The hope of returning home was taken away.

\* This accusative of the verbal in *tu* is often called the supine active, and the ablative of the same, the supine passive; but there is nothing passive in the latter, and therefore the distinction is inappropriate. A similar error exists in our own language in the foolish practice now beginning to prevail of saying, *a house to be let*, instead of *a house to let*.

## 1303. PREPOSITIONS.

Ab (or ā before some consonants) seems to have signified originally *proximity*; and hence it was well suited to denote the quarter from which an action commenced, and therefore the source and origin of things. Thus it signifies :

a. The *quarter at or near which*, expressed by *at, in, on, &c.*: as,  
A fronte ēt ab sīnistrā partē nūdātis castris (*Caes.*), The camp being laid bare in front and on the left.

Gallia ab Sēquānis et Helvētiis adtingit Rhēnum (*Caes.*), Gallia reaches to the Rhine at the parts occupied by the Sequani and Helvetii.

Duō mǎria āb occāsu et ortū sōlis finītima Isthmus dīrīmīt (*Liv.*), The Isthmus divides two adjoining seas on the west and the east.

A matrē Pompeium arctissimō contingēbat grādū (*Suet.*), He was very nearly related to Pompey on the mother's side.

Apuđ sōcrum tuam prōpe ā meis aedibus sēdēbās (*Cic.*), You were sitting at your mother-in-law's near my house.

b. With the verb *sta, stand, &c. by, on the side of, in favour of*: as,

Nemo ā sēnātu et bōnōrum causā stētit constantiūs (*Cic.*), No one stood more firmly by the senate and the cause of good men.

Hōc nīhīlō māgis āb advorsāriis quam ā nobīs fācīt (*Cic.*), This tells not more for our opponents than for us.

Vīdē ne hoc tōtum sit ā mē (*Cic.*), Have a care lest the whole of this argument be in my favour.

c. *In, in respect of, in point of, as regards*: as,

Sūmūs enim impārāti, cum ā milītibus tum ā pēcūniā (*Cic.*), For we are indeed unprepared, not merely in point of troops, but even of money.

Antōniūs āb ēquitātū firmus dicēbātūr (*Cic.*), Antony was said to be strong in cavalry.

d. The department *in which* the services of an officer or servant are called for, and thus arises a name for the *office*: as,

Hōmīnēs hābet quōs āb ēpistōlīs et libellis et rātiōnībūs appellat (*Tac.*), He has persons whom he calls secretaries, registrars, accountants.

Phīlēmōnem, ā mǎnū servum, simplici mortē pūniit (*Suet.*), His amanuensis Philemon he punished by simply putting to death.  
Antiōchus Ti. Claudī Caesārīs ā bibliōthēcā (*Inscr.*), Antiochus, librarian to Tiberius Claudius Caesar.

e. *At*, in reference to time : as,

Summissūs ā primō, post exsultāvit audāciūs (*Cic.*), Subdued at first, he afterwards burst out in a bolder style.

f. *From*, the point of departure : as,

Mātūrāt āb urbē prōficisci (*Caes.*), He hastens to set out from the city.

Ab Rōmā lēgātī vērērunt (*Liv.*), Ambassadors came from Rome.

g. *With*, after verbs signifying commencement : as,

Caedis īnitium ā mē fēcisset (*Cic.*), He would have made a beginning of the massacre with me.

Ab his sermo ōritur, respondet Laeliūs (*Cic.*), With these the conversation commences, Laelius replies.

h. *From*, the commencement of time : as,

Ab hōrā septīma ad vespērum pugnātum est (*Caes.*), The battle continued from one o'clock until evening.

Tuās ēpistōlās ā primō lēgo (*Cic.*), I am reading *your* letters from the beginning.

Quībūs ā puēris dēdīti sūmūs (*Cic.*), To which we have been devoted from our boyhood\*.

i. *From*, the commencement of a series : as,

Carneādēs est quartūs āb Arcēsīlā (*Cic.*), Carneades is fourth in the line from Arcesilas.

j. Immediate succession of time, translated by *with*, *after* : as,

Ab his praeceptis contiōnem dimisit (*Liv.*), With these injunctions he dismissed the assembly.

Ab hōc sermōnē prōfectus est (*Liv.*), Immediately after this conversation he set out.

\* Literally *from boys*, an idiom which agrees with our own.

k. With verbs signifying *to pay*, the source whence the money proceeds: *as*,

Tibi quod debet, ab Egnatio solvet (*Cic.*), What he owes you he will pay by a draught on Egnatius.

Reliquam pecuniam a Faberio representabimus (*Cic.*), The rest of the money we will pay at once by drawing on Faberius.

l. With personal pronouns and the names of persons, *from their house*: *as*,

Unde est? A vobis (*Ter.*), Where did it come from? From your master's.

Ab Andriast ancilla haec (*Ter.*), This maid servant is from the Andrian woman's house.

Haec cistella, numnam hinc ab nobis domo est? (*Plaut.*), This box, pray did it come from our house here?

m. A motive, *from, out of, in consequence of*: *as*,

Tanto ardore militum est usus ab ira inter conditiones pacis interfectae stationis (*Liv.*), He was so warmly supported by his soldiers, from their anger at the troops on guard having been killed during a negotiation.

Non a cupiditate solum ulciscendi agrum nostrum invadent (*Liv.*), Not merely from the desire of revenge will they invade our territory.

n. The agent with passive verbs, expressed by the preposition *by*: *as*,

Ab sociis unice diligebatur (*Cic.*), He was most highly esteemed by his colleagues.

Libris suis a servo interfectis (*Cic.*), His children having been killed by a slave.

o. What is considered as an agent, with intransitive verbs: *as*,

Mare a sole collucet (*Cic.*), The sea is made a mass of light by the sun.

Nihil est valentius, a quo intreat (*Cic.*), There is nothing stronger than (itself) by which it may be destroyed.

p. Removal, separation, distance, expressed commonly by *from*: *as*,

**Ab delectationē omni negotiis impēdimur (Cic.),** We are prevented from taking any amusement by business.

**Proximis a tectis ignis defenditur aegre (Ov.),** An adjoining fire is ward off from buildings with difficulty.

**Ab inimicorum audaciā telisque vitam defendere (Cic.),** To defend our lives against the audacity and weapons of our enemies.

**Ipse ab horum turpitudine abhorrebat (Cic.),** He himself turned away in horror from the baseness of these men.

**Milia passuum tria ab eorum castris castra ponit (Caes.),** He pitches his camp three miles from their camp.

*q.* **Ab** is sometimes placed before the measure of the distance, instead of the place measured from : as,

**Ab milibus passuum octo vento tenebantur (Caes.),** They were detained by the wind three miles off.

**Poculis castris a milibus passuum quindēcim auxilia expectare constituunt (Caes.),** Having encamped at a distance of fifteen miles they resolve to wait for the allied troops\*.

1304. In composition with *verba ab* denotes *removal, disappearance, absence*: as, *aufër*, 'carry away'; *abūt* (r.), 'use up'; *abēs*, 'be absent.'

In composition with adjectives *ab* denotes *absence, difference*: as, *āmenti* or *āment*, 'without mind, mad'; *absōno*, 'out of tune or time.'

1305. *Ad* signifies—*a. Motion to* (i. e. *up to*, not *into*): as,

**Exercitum ad Cāsīlinum dūcīt (Liv.),** He leads his army to (the walls of) Casilinum.

**Mūnitiōnem ad flūmen perduxerat (Caes.),** He had carried the fortification to the (bank of the) river.

*b. To what time*: as,

**Ad id dūbios servārant ānīmōs (Liv.),** Up to that time they had kept their minds in a state of doubt.

*c. To what extent*: as,

**Omnēs ad unum idem sentiunt (Cic.),** They have all to a man the same feeling.

\* See Matthiae's Greek Grammar, Transl. ii. 878, ἀπὸ σταδίων τετρακόνητα τῆς θαλάσσης.

Servi ad quattuor mīlia hōmīnum Cāpītōlium occūpāvērē (*Liv.*),  
The slaves to the number of 4000 men seized the Capitol.

Incautōs ad sātiētātem trūcidābitis (*Liv.*), Unprepared as they  
will be, you will butcher them till you are tired.

Ad\* vigintī mātrōnis per viātōrem accitīs (*Liv.*), As many as  
twenty ladies having been summoned by the messengers.

d. *Direction, to, towards* : as,

Viā ad Cāsīlinum obsessā (*Liv.*), The road to Casilinum being  
occupied by the enemy.

Vergīt ad septemtriōnēs (*Caes.*), It inclines to the north.

e. *Purpose, for* : as,

Multā sunt ānīmadversa herbārum gēnēra ad morsūs bestiārum  
(*Cic.*), Many kinds of herbs have been discovered for the bites  
of beasts.

Pēcūniae ad lūdōs dēcernuntūr (*Cic.*), Money is voted for the  
games.

Pālūs Rōmānōs ād insēquendum tardābat (*Caes.*), The marsh  
made the Romans slow to pursue.

f. *To, in reply* : as,

Ad illā quae mē māgis mōvērunt respondēbo (*Cic.*), I will reply  
to those other points which moved me more.

g. *In respect of, looking to* : as,

Vīr ād ūsum pēritūs, ad fortūnam fēlix (*Cic.*), A man of experi-  
ence as regards the world, and favoured in respect to fortune.

h. *In addition to* : as,

Ad cētērā vulnērā hanc quōquē plāgam inflixerat (*Liv.*), In addi-  
tion to the other wounds he had inflicted this blow also.

Ad hoc prōmissa barba et cāpilli effērāvērant spēcīem ōrīs (*Liv.*),  
In addition to this a long beard and long hair had given a  
savage character to his face.

i. *By, of future time* : as,

Nōs hic te ad mensem Jānuārium expectāmūs (*Cic.*), We expect  
to see you here by the month of January.

\* In this usage the numeral alone depends upon the preposition, the  
substantive adapting its case to the rest of the sentence.

Nescio quid intersit ūtrum nunc vēniam, ān ad dēcem annōs (Cic.),  
I know not what it matters, whether I come now or ten years  
hence.

*j. Near, before, off, to, over* (all in the sense of *nearness*): as,  
Ad Geronium constitērat bellum (Liv.), Before Geronium the war  
had come to a standstill.

Classi ād Ostiam stantī praeērat (Liv.), He commanded the fleet  
stationed off Ostia.

Cānunt ad tībiam clārōrum vīrōrum laudēs (Cic.), They sing the  
praises of great men to the flute.

Nonnunquam ad vinum dīsertī sunt (Cic.), They are sometimes  
eloquent over their wine.

*k. In comparison to, by the side of*: as,

Nihīl ad nostram hanc (Ter.), Nothing to this one of ours.

Terra ād ūniversī caeli complexum quāsl puncti instār hābet (Cic.),  
The earth, compared to what the whole heavens embrace, is as  
it were but a point\*.

*l. In accordance with, after*: as,

Cātō vitam ad certam rātiōnis normam dīrīgīt (Cic.), Cato shapes  
his life by the strict square of reason.

Vixīt ād āliōrum arbītrium, nōn ad suum (Cic.), He has lived ac-  
cording to the pleasure of others, not his own.

*m. Among, before* (in the same sense as *apūd*): as,

Mīnus clādis, cētērum non plūs ānīmōrum ad hostīs ērat (Liv.),  
There was less loss, but not more confidence among the enemy.

Sēnātōrum sūperbiam ad plēbem crīmīnantur (Liv.), They attack  
the tyranny of the senators before the commonalty.

*n. Immediately upon, in consequence of, at*: as,

Ad fāmam obsīdiōnis dēlectūs hābērī coeptūs est (Liv.), At the  
report of a siege, a levy of troops was commenced.

Nēc ad dūcis cāsum percussā māgis quam irritātā est multītūdo  
(Liv.), And the great mass of the men were not so much panic-  
struck as roused at the accident to their chief.

\* Literally, holds the similarity of a point.



e. Before a personal pronoun or proper name, *to the house of the person*: *as*,

Magnī dōmum concursūs ād Afrānium\* fiēbant (*Caes.*), Great crowds kept flocking to the house of Afranius.

Nēquē dōmum unquam ad mē littēras mittam quā adjungam eas quas tibi reddi vēlim (*Cic.*), Nor shall I ever send letters to my own house, without adding to the packet a letter for you.

Dēvertit Clōdiūs ad sē (*Cic.*), Clodius turns out of the road to his own house.

p. With a noun denoting the *department* in which a servant's offices are looked for, whence arises a name for the *office* (see āb, § 1303 d.): *as*,

Līcīnum servom sibi hābuit ad mānum (*Cic.*), He had a slave Licinus for his amanuensis.

Puēr quīs ex aulā cāpillis ad cyāthum stātuetur unctīs (*Hor.*), What youth from the palace with perfumed locks shall be stationed beside the wine-ladle.

1306. Ad in composition with verbs denotes—*a. motion to*: *as*, accēd, *step up to*; ascend, *climb after*. *b. addition*: *as*, accēd, *be added*; ascrib, *enroll with*. *c. nearness*: *as*, asside, *sit near*; adjāce, *lie near*. *d. assent, favour*: *as*, anna, *nod assent*; arride, *smile on*; acclāma, *express assent by acclamation, cheer*. *e. near completion*: *as*, accid, *cut all but through*; attēr, *rub nearly through*; ādūr, *burn nearly up*; ādēd, *eat nearly up*; affici, *almost exhaust*. *f. at, in consequence of*: *as*, arrig, *raise* (on hearing or seeing anything).

1307. Adversūs or -um (old form advorsus or -um) is the literal translation of our *to-wards*. It denotes:—

*a. Motion towards*: *as*,

Quīs est haec quae me advorsum incēdit? (*Plaut.*), Who is this woman, that is coming towards me?

Impētum adversus montem in cōhortis faciunt (*Caes.*), They make a charge up† the mountain upon the cohorts.

\* And this phrase is used although Afranius himself was in Spain at the time. See § 1303 d.

† He who goes *up* a mountain goes *facing* it. Compare the use of the ablative absolute adversō monte hē, and § 1320 b.

*b. Opposite, facing, before* (without motion): *as*,

Lero et Lerina adversus Antipolim, Lero and Lerina opposite Antipolis.

Egōne ut te advorsum mentiar, māter meā! (*Plaut.*), I tell a falsehood before you, mother!

*c. Conduct towards* (good or bad, friendly or unfriendly): *as*,

Quōmōdō mē gēram adversus Caesārem? (*Cic.*), How am I to bear myself before Caesar?

Id grātum fuisse advorsum te, habeo grātiā (*Ter.*), That this was pleasing to you, I feel grateful.

*d. To counteract, against*: *as*,

Sunt tāmen quaedam rēmēdia prōpria adversus quaedam vēmēnā (*Cels.*), There are however certain specific remedies against certain poisons.

*e. At variance with, in opposition to*: *as*,

Pēcūniae conciliātae adversus lēgēs, adversus rempublicā (*Cic.*), Money obtained in opposition to the law, in opposition to the interests of the country.

*f. Advorsum* is used adverbially with *i, go, &c.* and a dative of the person: *as*,

Cesso hērō meo advorsum irē? (*Plaut.*), Why do I not at once go to meet my master?

1308. *Am*, rarely if ever used except in composition, when it signifies, *a. with verbs, round*: *as*, anquir, *look round for*; amplect, *come into contact all round, embrace*; am-būr, *burn round, singe*; amb-ēd, *cut round*; ampūta, *cut round*. *b. in adjectives, on both sides*: *as*, ancip or ancipit, *two-headed*; ampōra (a jar), *with two ears or handles*.

1309. *Antē. a. Before in place*: *as*,

Immōlābāt antē praetōrium (*Cic.*), He was sacrificing before his tent.

Antē tribūnā tuom M. Fanni, antē pēdes vestros iudices, caedēs ērunt (*Cic.*), Before your tribunal, Marcus Fannius, before your feet, gentlemen of the jury, will murders be committed.

*b. The same without a case*: *as*,

Fluviūs ab tergo, antē circāque veltut ripā praeceps, ōram tūmūli

omnem cingēbat (*Liv.*), A river in the rear, in front and on the sides, a sort of precipitous bank shut in the whole circuit of the eminence.

c. *Before a person (rare): as,*

Dicēre causam antē iūdicem (*Cic.*), To defend a cause before a judge.

d. *Motion forward (without a noun): as,*

Ut si aut manībūs ingrēdiātur quīs, aut nōn antē sed rētrō (*Cic.*),  
As if a person were to walk upon his hands, or to walk, not forwards, but backwards.

e. *Before in order: as,*

Quem antē mē diligo (*Cic.*), Whom I esteem above myself.

f. *Before in time (which is the ordinary meaning of the word): as,*

Multo antē noctem cōpiās rēduxit (*Liv.*), Long before night he led the forces back.

g. *Before in time without a noun: as,*

Et fēci ante et fācio nunc (*Cic.*), I have done so before, and I do so now.

Paucis antē diēbūs oppīdum obpugnārant (*Liv.*), A few days before they had assaulted the town.

Anno antē quam mortuūs est (*Cic.*), The year before he died.

h. The preposition often causes this ablative to be changed for an accusative, as if it depended upon the preposition. Thus,

Chalcīdem diēs antē paucos prōdīderat (*Liv.*), He had betrayed Chalcis a few days before.

Sulci ante annum fiunt quam vinētā consēruntūr (*Colum.*), The furrows are made a year before the vines are planted.

Lātīnae fēriae fuēre ante diem tertium nōnas Maiās (*Liv.*), The Latin festival was two days before the nones of May, i. e. the 5th of May.

i. Hence another preposition may be placed before antē: as,

Caedem contūlit in antē diem quintum kālendas Nōvembris (*Cic.*),  
He fixed the massacre for the fifth day before the kalends of November, i. e. October the 28th.

Supplicatio indicta est ex antē diem quintum idūs Octōbris cum eō die in quinquē diēs (*Liv.*), A thanksgiving was proclaimed to continue from the fifth day before the ides of October inclusive for five days, i. e. from the 11th to the 15th of October.

1310. Antē in composition with verbs signifies *before, in place, time and excellence*: as, ante-i, *walk before, live before, surpass*; antē-cēd, *precede in place, in time, in quality*.

1311. Apūd (āpūt) is for the most part limited to persons. It denotes—

a. *Near, with places (rarely)*: as,

Apūd oppidum Cybistrā castrā feci (*Cic.*), I encamped near the town Cybistra.

Apud forum mōdo ē Dāvo audivi (*Ter.*), I heard it just now from Davus near the forum.

Civīcam cōrōnam āpud Brītanniam mēritūs ērat (*Tac.\**), He had earned a civic crown in Britain.

b. *Near, with persons*: as,

In lectō Crassūs ērat, ēt āpūd eum Sulpīcius sēdēbat (*Cic.*), Crassus was on the couch, and near him Sulpicius was sitting.

Apūd exercitum est (*Cic.*), He is with the army.

A'vēt ānīmūs āpūd illud consiliū dicērē (*Cic.*), My soul longs to speak before that bench of judges.

c. *At the house of a person†, even though he be away*: as,

Brūtum āpud mē fuissē gaudeo (*Cic.*), I rejoice (to hear) that Brutus has been at my house.

Dōmī esse āpud sēse archīpīrātas dixit duōs (*Cic.*), There were at his house, he said, two of the chief pirates.

d. *Metaphorically 'in one's senses'*: as,

Non sum āpud mē (*Ter.*), I am all abroad, am lost, am out of my senses.

Proin tū fāc āpud te ut siēs (*Ter.*), Do you then at once take care you have all your wits about you.

\* This use of āpūd with the names of countries is almost peculiar to Tacitus.

† See §§ 1303 l, 1305 o.

*e. In the time of: as,*

*Apud patres nostrōs (Cic.), Among our fathers, i. e. in the times of our fathers.*

*Apud saeculum prius (Ter.), In the preceding generation.*

*f. In the mind: as,*

*Praemia apud mē mīnimum valent (Cic.), Rewards with me have very little weight.*

*Apud viros bonos gratiam consecuti sumus (Cic.), We have obtained influence with good men.*

*g. In authors: as,*

*Ut ille apud Tērentium (Cic.), Like the old man in Terence.*

*Dē sēpulcris nihil est apud Sōlonem amplius quam .... (Cic.), On the subject of sepulchres there is nothing in the laws of Solon more than ....*

1312. *Ar* (of the same meaning as *ad*), rarely if ever used except in composition\*, and then it signifies—*a. to: as, arcess and arci, call to (you), send for; arvōca, call to; arvōla, fly to; arvena, one lately arrived, a stranger. b. presence: as, arbitēro, a person present, a witness, umpire, judge; arfu, be present† (whence arfuī).*

1313. *Circā. a. About, round, in reference to place: as,*

*Custōdes circa omnis portas missi nē quis urbe ēgrēdērētūr (Liv.), Guards were sent round to all the gates to prevent any one from leaving the city.*

*Cānes circā se hābēbāt (Cic.), He had dogs about him.*

*b. The same without a noun: as,*

*Lūpā sitiens ex montibus quī circā sunt ad puērilem vāgītum cursum flexit (Liv.), A thirsty wolf out of the mountains which lie around, upon hearing the crying of a child changed its course.*

*c. About, as to time: as,*

*Postēro diē circa eandem hōram cōpiās admōvit (Liv.), The next day about the same hour he brought up his troops.*

\* But see Plaut. *Truc. n. 2, 7.*

† The same preposition appears to exist in the Gallic term *Ar-mex-ica*, near the sea.

*d. About, as to number: as,*

*Deindē pār insequētis dies circā singulās hēminās ēmittendum (Cels.),* Then during the following days about an hemina is to be drawn off each day.

*e. About, concerning, in reference to (chiefly in the later writers): as,*  
*Hī circā consilium eligendī successoris in duas factiones scindē-*  
*bantur (Tac.),* These were divided into two parties upon the question of electing a successor.

1314. *Circitēr. a. About, as regards place (rare): as,*

*Ut ōpīnōr, haec lōcā circitēr excīdit mihi (Plaut.),* It fell out of my hands, as I think, somewhere about this spot.

*b. About, as to time: as,*

*Circitēr idūs Sextilis pūto me ad Icōnium fōrē (Cic.),* I calculate that I shall be in the neighbourhood of Iconium about the ides of Sextilis, i. e. August 13th.

*c. About, as to number (the chief use of the word): as,*

*Dies circitēr quīndēcim iter fēcērunt (Caes.),* They marched for about fifteen days.

1315. *Circum, round, whether in rest, or circular or other motion: as,*

*Terrā circum axem sē convertīt (Cic.),* The earth turns round its axis.

*Ex eā turri quae circum essent ōpērā tuērī sē possē confisī sunt (Caes.),* From this tower they felt confident that they should be able to defend the works which lay around.

*Puēros circum amīcos dimittit (Cic.),* He sends the servants round to his friends.

*Paucae, quae circum illam essent, mānent (Ter.),* A few women remain to wait upon that lady.

1316. *Cis. a. On this side of, within, as regards place: as,*

*Saepe ab his cis Padum ultrāquē lēgiōnes fūsae ērant (Liv.),* The legions had been often routed by them on this side of the Padus and beyond it.

*b. Within, in regard to time (only in Plautus): as,*

*Nullā, faxim, cis dies paucos siet (Plaut.),* I would make it disappear within a few days.

1317. *Cis* in the composition of adjectives signifies *on this side of*: as, *Cisalpino*, *cisrhēnāno*, *cispādāno*, *on this side the Alps, the Rhine, the Po*.

1318. *Citrā*. *a. On this side of, within*, as regards place: as, *Erāt enim cum suis nāvibus citrā Vēliam miliā passuum triā (Cic.)*, For he was in fact with *his* fleet three miles on this side *Velia*.

*b. The same without a noun*: as,

*Tēla hostium citrā cādēbant (Tac.)*, The missiles of the enemy fell short.

*c. Within*, as to time: as,

*Lōcis ūliginōsis citrā kalendar Octōbris sēmīnārē convēnit (Colum.)*, On wet lands it is right to sow before the 1st of October.

*d. Short of*, in degree: as,

*Peccāvi citrā scēlūs (Ov.)*, My guilt is short of impiety.

1319. *Clam* and the diminutive *clancŭlum* are used only before persons, in the sense of *without their knowledge*:—

*a. With an accusative*: as,

*Sibi nūc uterque cōtra legionēs parat  
Patērque filiūsque clam alter ālterum (Plaut.)*,  
Against each other now are they preparing armies,  
Both sire and son, each unknown to each.

*Alii clancŭlum pātres quae faciunt (Ter.)*, What others do without their fathers' knowledge.

*b. With an ablative*: as,

*Empta est clam uxōre et filiō (Plaut.)*, She has been purchased unknown to his wife and son.

*c. They are often used adverbially without a substantive.*

1320. *Contrā*. *a. Overagainst, facing*: as,

*Quinctius trans Tībērim contra eum lōcum ūbi nunc nāvāliā sunt, quattuor jūgērū cōlēbāt āgrum (Liv.)*, Quinctius was cultivating a farm of but four jugers on the other side of the Tiber, opposite the spot where the dockyard now is.

*Aspicē dum contra mē (Plaut.)*, Just look me in the face.

*b. Up\**: as,

Ducenāriā duō hūmēris contrā scālas fērebāt (*Plin.*), He would carry two two-hundred weights up stairs on his shoulders.

*c. Metaphorically, opposition, against*: as,

Res Rōmānā contrā spem vōtāque ējus rēsurgēbat (*Liv.*), The power of Rome was rising again contrary to his hope and his prayers.

*d. Towards, of the feelings or behaviour*: as,

Elēphanti tantā narrātur clēmētiā contrā mīnus vāldōs ūt, &c. (*Plin.*), The kindness of the elephant towards the weak is said to be so great that, &c.

*e. The reverse (with or without a case)*: as,

In stultitiā contrā est (*Cic.*), In folly it is just the reverse.

Quod contra in plērisquē fit (*Cic.*), Whereas the contrary of this takes place with most people.

*f. Weighed against (and with a dative case apparently)*: as,

Non cārūs est aurō contrā (*Plaut.*), He is not dear at his weight in gold.

1321. Cōram. *a. In the presence of, only before persons*: as,

Mihi ipsī cōram gēnērō meō quae dicere ausūs ēs? (*Cic.*), Even to me, in the presence of my son-in-law, what language did you dare to use?

Prēcēs ad vos converto, disque et patriā cōram obtestor (*Tac.*), I turn my prayers to you, and before the gods and my country implore you.

*b. Frequently without a substantive*: as,

Quāsi tēcum cōram lōquērer (*Cic.*), As if I had been talking with you face to face.

1322. Cum. *a. With, chiefly in the case of persons*: as,

Vāgāmūr ēgentes cum conjūgībūs et libēris (*Cic.*), We wander about in poverty with our wives and children.

Tēcum essē vehēmenter vēlim (*Cic.*), I should be most delighted to be with you.

\* Because he who moves facing the stairs ascends them. See *advorsum*, § 1307 *a*.



b. A relation between two parties is expressed by the dative of the chief party and 'cum' with the other: as,

*Tēcum mihi rēs est (Cic.)*, My dealings are with you.

*Intercēdunt mihi inimicitiae cum iustae mulieris virō (Cic.)*,  
There is a disagreement existing between me and the husband  
of that woman.

c. *With* or *in*, in the sense of *wearing*: as,

*Coenavit cum togā pullā (Cic.)*, He dined in a black toga.

*Ipse esse cum telō (Sall.)*, He himself went about armed.

d. Two nouns are at times united by cum, so as to have a common predicate attached to them: as,

*Cimīni cum montē lacum (Virg.)*, The lake and mountain of Ciminus.

*Ipsē dux cum aliquot principibus capiuntur (Liv.)*, The general himself with a considerable number of the leading men are taken.

*Pēdem cum vōcē repressit (Virg.)*, He checked his foot, and checked his voice.

*Induit albos cum vittā crinis (Virg.)*, She puts on locks and fillet white alike.

*A bin hinc in malām rem cum suspiciōne istāc scelus (Ter.)*, Go and be hanged you and your suspicions, you scoundrel.

e. *With*, denoting coincidence of time: as,

*Summī puērōrum saepe unā cum praetextā pōnuantur (Cic.)*, The strongest attachments of boys are often laid aside together with (at the same time as) the praetexta.

*Pārīter cum ortū sōlis castrā mētābātur (Sall.)*, Precisely as the sun was rising he was measuring out a camp.

f. *With*, *in*, &c., to express accompanying feelings, circumstances: as,

*Athēnienses cum silentio audīti sunt (Liv.)*, The Athenians were heard in silence.

*Flamīnii corpus magnā cum cūra inquisitum nōn invēnit (Liv.)*,  
The body of Flaminius he made search after with the greatest care, but did not find it.

*g.* The immediate consequences, expressed by *to* : *as*,

Venit Lampsacum cum magnā cālāmītate et prōpē pernīciē civitātis (*Cic.*), He came to Lampsacum \* to the great damage and all but ruin of the citizens.

*h.* *With*, in comparisons : *as*,

Conferte hanc pācem cum illō bellō (*Cic.*), Compare this peace with that war.

Cum meum factum cum tuō compāro (*Cic.*), When I compare my conduct with yours.

*i.* *With*, in the sense of *against*, with verbs denoting contest : *as*,

Cum omnibus sālūtis meae dēfensōribus bella gērunt (*Cic.*), They wage war with all who defend my life and fortunes.

Hannibal de impēriō cum pōpūlō Rōmānō certāvit (*Cic.*), Hannibal contended for empire with the Roman people.

*j.* *Cum* eō, followed by *ūt* and a subjunctive, is employed to express an addition or qualification : *as*,

Lānūvinis sacra sua reddītā, cum eo *ūt* aedes Jūnōnis communis Lānūvinis cum pōpūlō Rōmāno esset (*Liv.*), To the people of Lanuvium their sacred property was restored, on the condition that the temple of Juno should be in common between the burgesses of Lanuvium and the people of Rome.

Unum gaudium affulsērat, cum eo *ūt* appārērēt haud prōcūl exītiō fuissē classem (*Liv.*), One joy had shone upon them, together with the certainty that the fleet had been at one time on the verge of destruction.

1323. *Cum* or *com* in composition with verbs signifies—*a.* *union* : *as*, concurr, *run together* ; co-i, *meet* ; consūl (*sit together*), *deliberate*. *b.* *completeness* (in the way of destruction) : *as*, comēd, *eat up* ; com-būr, *burn up* ; contund, *hammer to pieces* ; confici, *dispatch* ; concid, *cut to pieces*. *c.* *completeness* (in the way of success) : *as*, confici, *make up* ; consēqu (r.), *overtake, obtain* ; consecta (r.), *hunt down*. *d.* *with a great effort* : *as*, cōnēc or conjic, *hurl* ; conclāma, *cry out loudly* ; collōca, *place with care* ; concūti, *shake violently* ; com-

\* Lampsacum, not Lampsacus, is the nominative in Cicero. See Verr i. 24.

prēhend, *seize firmly*. *e. in harmony*: as, concĭn and consōna, *accord, harmonize*; consenti, *agree (in feeling)*. *f. the same as be in English, changing the construction of the verb*: as, constern, *bestrew or pave*; collĭn, *besmear*. (See § 905.)

1324. Cum or cōn in adjectives denotes *union*: as, conscio, *sharing knowledge*; commūni, *shared in common*; commōdo, *having the same measure, fitting*; conjūg, *yoked together*.

1325. Cum or cōn with substantives denotes *fellow*: as, conservo, *fellow-slave*; commilitōn, *fellow-soldier*; consōcĕro, *one of two fathers-in-law*.

1326. Dē. *a. Down, down from*: as,

Ruunt dē montĭbŭs amnēs (*Virg.*), The rivers rush down the mountains.

Clĭpea dē cōlumnīs demsīt (*Liv.*), He took the shields down from the pillars.

Atque haec āgēbantur in conventū pālam dē sellā\* (*Cic.*), And these remarks were made in court openly from the chair.

*b. The source from which*: as,

Hoc audīvī dē patrē (*Cic.*), This I heard from my father.

Millē jūgĕrum dē Pilio ēmit (*Cic.*), He bought a thousand jugers (of land) of Pilius.

Pēcūniam nŭmĕrāvīt dē suō (*Cic.*), He paid the money down out of his own pocket.

Virtūs, quam tū nē dē faciē quĭdem nostī (*Cic.*), Virtue, whom you know not even by sight.

*c. Part of, one or more of*: as,

Dē tuīs innŭmĕrābilĭbŭs in me officiīs, ĕrīt hoc grātissĭmum (*Cic.*), Of your innumerable kindnesses to me, this will be the most welcome.

Hābeātur sāne ōrātor sed dē mĭnōrĭbŭs (*Cic.*), Let him be accounted indeed an orator, but one of an inferior class.

*d. The material of which anything is made*: as,

Sĭbi fĕcit pōcŭlā dē lŭtō (*Tibul.*), He made himself cups of clay.

Dē frātrē quid fiet†? (*Ter.*), What will become of my brother?

\* Which was on elevated ground.

† Literally: will be made.

e. Motives, causes, suggestions, variously translated, as by *under*, *for*, *on*, &c.: as,

Justis de causis rationes deferre propere (Cic.), For good reasons I made haste to give in my accounts.

Quorum de sententia tota res gesta est (Cic.), Under whose advice the whole matter was conducted.

f. Of, concerning, about, over: as,

Nihil dico de meo ingenio (Cic.), I say nothing of my own abilities.

Regulus de captivis commutandis Romam missus est (Cic.), Regulus was sent to Rome about an exchange of prisoners.

De me autem suscipe paulisper meas partis (Cic.), On the other hand, as regards myself, put yourself in my position for a moment.

Africanus de Numantinis triumphaverat (Cic.), Africanus had triumphed over the people of Numantia.

g. With words of time the meaning is somewhat doubtful. It would seem however that here also the notion of a part (See subdivision c.) prevails, and that the determination as to what part is only to be inferred from the context. Thus the best translation perhaps is our preposition *by*, or *in the course of*: as,

Ut jugulent hominem, surgunt de nocte latrones (Hor.), To murder man, rises by night the robber.

Coeperunt epulari de die (Liv.), They began the banqueting by daylight.

De tertia vigilia exercitum reduxit (Caes.), In the course of the third watch he led back the army.

h. At times de is used with a noun to denote immediate succession of time, *directly after*: as,

Non bonus somnus est de prandio (Plaut.), Sleep directly after breakfast is not good.

Jamque aderit multo Priami de sanguine Pyrrhus (Virg.), And soon will Pyrrhus be here, fresh from the streaming blood of Priam.

1327. De in composition with verbs denotes—*a. down*: as, dem (for de-ym), *take down*; demitt, *let down*. *b. removal*: as, detonde, *shear*;

*dēcortica*, strip off the bark. *c. absence*: *as, dēs* or *deēs*, be wanting; *dēbe* (for *dehībe*), owe; *dēfici*, fail. *d. prevention*: *as, deborta* (*s.*), dissuade; *dēprēca*, pray a thing may not be. *e. unfriendly feeling*: *as, despīci*, despise; *dēride*, laugh at. *f. intensity* (?): *as, depōpūla*, lay thoroughly waste; *deāma*, love to distraction\*.

1328. *Dē* with adjectives denotes—*a. down*: *as, dēclivi*, sloping downwards. *b. absence*: *as, dēmenti*, without mind, mad.

1329. *Di* or *dīs* (*dīr*) is used only in composition. With verbs it denotes—*a. division*: *as, divid*, divide; *did*, distribute; *discrib*, distribute by writing; *dilāb*, slip away in different directions. *b. difference*: *as, discrepa*, sound a different note; *dissenti*, disagree. *c. the reverse of the simple notion*: *as, displīce*, displease; *diffid*, distrust; *discing*, ungird. *d. intensity*: *as, dīlauda*, bepraise; *discūpi*, desire to distraction.

1330. *Di* in the composition of adjectives denotes—*a. difference*: *as, discōlōr*, of different colour or colours; *discord*, sounding a different note. *b. negation*: *as, dissīmīli*, unlike; *dispār*, unequal.

1331. *Ec* (*ē*, *ex*) may be looked upon as the opposite to *īn*, just as *āb* in its ordinary senses is to *ād*; and an attention to this distinction is often a useful guide in the translation of the English preposition *from*. It denotes—*a. out of* (with motion): *as,*

*Tēlum ē corpōre extraxit* (*Cic.*), He drew the weapon out of the body.

*Eum exturbasti ex aedībūs* (*Plaut.*), This man you bundled out of the house.

*Nōvum exercitum īn Itāliam ex Africā mīserunt* (*Liv.*), They sent a new army from Africa into Italy.

*b. Off*, i. e. *from on* (and it may be observed that *īn* signified *on* as well as *in*): *as,*

*Ex ēquis dēsiliunt et pēdībus proeliantūr* (*Caes.*), They leap off their horses and fight on foot.

*E campo in cāvam hanc viam dēmīttēmūs ēquōs* (*Liv.*), We will take our horses off the plain down into this hollow road.

\* In this last sense the prefix was perhaps originally the preposition *di* or *dīs*. Indeed in some of the words to which this sense is given, the best writers (*Cicero*, *Caesar*, &c.) seem to use the compound with the notion of a part: *as, dēpēri*, perish in part; *dēperd*, lose in part.

c. *On, from*, when a person is *in* or *on* a place and directs his efforts thence: as,

Castor et Pollux ex ēquis pugnārē vīi (Cic.), Castor and Pollux were seen fighting on horseback.

Contiōnāri ex altā turri sōlēbat (Cic.), He was wont to harangue the people from a high tower.

d. *The material of which anything is made, of*: as,

Expōnit multum argentum, non paucā pōculā ex aurō (Cic.), He displays much silver, and not a few cups of gold.

Stātua ex aerē factā (Cic.), A statue made of bronze.

e. A change from one character to another, *from*: as,

Quaero ex tē sisne ex pauperrimō dives factūs (Cic.), I ask you whether or no from being very poor you have become rich.

Sic hōmīnes saepe ex fūcōsis firmī suffragātōrēs evādunt (Q. Cic.), In this way men often turn out firm from having been deceitful supporters.

f. The preceding construction is also used to denote an intermediate condition: as,

Pallidum ē vīrīdi et mollē fōlium hābet (Plin.), It has a palish green and soft leaf.

g. *Of*, signifying part of, preceding the whole: as,

Nēmo ē dēcem sānā mente est (Cic.), Not a man of the ten is of sound mind.

Fūfius, ūnūs ex meis intīmīs (Cic.), Fufius, one of my most intimate friends.

h. The commencing point of time *whence* measurement proceeds, expressed by *from*: as,

Ex kalendis Jānuāriis ad hanc hōram invīgīlāvī reipublicae (Cic.), From the first of January to the present hour I have kept a close watch upon the interests of the country.

Ex eā diē septentriones venti fuērē (Cic.), From that day the wind continued in the north.

i. Immediate succession of time, *after*: as,

Ex consulātu est prōfectūs in Galliam (Cic.), Immediately after his consulship he set out for Gallia.

Diem ex die expectābam (*Cic.*), I was waiting day after day.

*j.* Source of information with verbs of asking, hearing, &c.: as,  
Sed āliquīd ex Pompeiō sciam (*Cic.*), But I shall learn something  
from Pompey.

Hoc te ex āliis audirē mālo (*Cic.*), This I prefer your hearing  
from others.

Quaesīvi ex Phaniā, quam in partem prōvinciae pūtāret tē velle  
ut vēnirem (*Cic.*), I asked Phania into what part of the pro-  
vince he supposed you to wish me to come.

*k.* Cause: as,

Grāviter claudicābat ex volnēre ob rempublicam acceptō (*Cic.*),  
He was very lame from a wound received in his country's  
service.

Arctiūs ex lassitūdīnē dormiēbant (*Cic.*), They were sleeping  
somewhat soundly from fatigue.

*l.* That on which anything depends physically or morally: as,  
Vidētis pendēre ālios ex\* arbōrē, pulsāri autem ālios et verbērārī  
(*Cic.*), You see some hanging from a tree, others again beaten  
and flogged.

Ex quō verbō tōta illā causā pendēbat (*Cic.*), On which word  
the whole of that cause depended.

*m.* The authority upon which a person acts: as,

Quaecunque administrāvi, ex vestra auctoritāte et patrū vōlun-  
tātē fēcī (*Cic.*), In all that I have executed, I have acted on  
your authority and the wishes of the senate.

Ex lēgībūs optūme administrātur respublīcā (*Cic.*), Laws are the  
best foundation for the government of a free country.

*n.* The standard by which anything is measured: as,

Fīdes ex fortunā pondērandā nōn est (*Cic.*), Fidelity is not to be  
measured† by success.

Ex ēventu hōmīnes dē tuō consilio existimābunt (*Cic.*), The world  
will judge of your prudence by the result.

*o.* As suggested by, in accordance with: as,

Stātues ūt ex fidē famā rēquē meā vidēbītūr (*Cic.*), You will de-

\* Very frequently āb is used with this verb.

† Literally: weighed.

cide as shall appear to be in accordance with my honour, character and interest.

Te ex sententiā nāvīgassē gaudeō (*Cic.*), I am delighted that your voyage has been satisfactory\*.

Piscis nactus sum ex sententiā (*Ter.*), I have fallen in with a dish of fish to my heart's content†.

p. In proportion : as,

Fācīt haerēdem ex deuncē Caecīnam (*Cic.*), He makes Caecina heir to eleven-twelfths of his property.

Magna ex partē tibi assentiōr (*Cic.*), I agree with you in a great measure.

q. The quarter on or at which : as,

Una ex partē Rhēnō continentūr (*Caes.*), On one side they are shut in by the Rhine.

r. The liquid in which anything more solid is dissolved, is preceded by *ex* : as,

Resīnam ex melle Aegyptiam vorāto, salvom fēceris (*Plaut.*), Let him freely eat Egyptian gum dissolved in honey, and you will make him well.

Cūcūmērīs interior pars ex lactē dīfluatūr (*Cels.*), Let the inner part of a cucumber be dissolved in milk.

1332. Ec (ē, ex) in composition with verbs denotes—*a. out* : as, *exīrm*, take out ; *excīpi*, receive a thing as it comes out (and hence wait for and receive something expected) ; *exi*, go out. *b. removal* by the act expressed in the simple verb : as, *excanta*, remove by charms ; *ēdormi*, sleep off ; *exterre*, frighten away. *c. escaping* by means of the act expressed in the simple verb : as, *ēvita*, escape by moving on one side ; *ēlucta* (r.), get away by wrestling ; *ecfūgi*, escape by flight. *d. obtaining an end* by the act of the simple verb : as, *extund*, hammer out ; *ēvestiga*, trace out ; *ēlābōra*, work out. *e. publicity* : as, *ēdic*,

\* Literally : that you have sailed according to your wishes or feeling.

† The phrase, *ex mei ānīmī sententiā*, is ambiguous, meaning either *to my heart's content*, or *on my word of honour* (literally, according to the feeling of my heart). Hence the pun in Cicero (*de Orat.* ii. 64) : *Nāscā censōrī, quum ille—Ex tui ānīmī sententiā tu uxōrem hābēs?—Nōn hercūle, inquit, ex ānīmī sententiā.*



*proclaim*; *ēnuntia*, *divulge*. *f. ascent*: *as*, *ēmerg*, *emerge*; *ēveh*, *carry up*, or *raise*; *exist*, *stand up*. *g. completeness*: *as*, *ēdisc*, *learn by heart*; *exūr*, *burn up*; *ēmēre* (*r.*), *complete one's service*. *h. change of character* with verbs formed from adjectives and nouns: *as*, *expia*, *make clean*, *atone for*; *ecfēra*, *make savage*; *ecfēmīna*, *convert into a woman*. *i. removal of what is expressed by the noun* whence the verb is formed: *as*, *exossa*, *bone* (*as a fish*); *ēnōda*, *make smooth by removal of knots*. *j. the reverse*: *as*, *explicā*, *unfold*; *exaugūra*, *deprive of a religious character*; *exauctōra*, *discharge* (*i. e. relieve a soldier of the obligation expressed by the Latin auc-tōrāmento*). *k. distance*: *as*, *exaudi*, *hear in the distance*.

1333. In adjectives formed from substantives this preposition denotes *absence*: *as*, *ēnervi*, *without muscle*; *exsomni*, *sleepless*; *extorri* (*for exterrī*), *banished*.

1334. *Ergā*\*. *a. Facing* (very rare): *as*,

*Sūram novīstī, nostras quāē nunc erga aedīs habet (Plaut.)*,  
You know Sura, who lives now facing our house.

*b. Towards* (of friendly feeling): *as*,

*Eōdem mōdo erga āmīcos affectī sūmus quo ergā nosmēt ipsōs (Cic.)*, We are disposed in the same way towards friends as towards ourselves.

*c. Against* (of unfriendly feeling, rare): *as*,

*Quāsi quid filius meus dēliquisset me ergā (Plaut.)*, As if my son had committed any offence against me.

1335. *Extrā*. *a. Without* (no motion): *as*,

*Hi sunt extrā prōvinciam trans Rhōdānum primī (Caes.)*, These are the first people without the province on the other side of the Rhone.

*b. The same without a noun*: *as*,

*Extra ēt intūs hostem hābēbant (Caes.)*, They had an enemy without and within.

*c. Metaphorically*: *as*,

*Extrā causam id est (Cic.)*, That is foreign to the question before us.

\* For the preposition *ex*, *e*, see § 1331.

Dico omnis extrā culpam fuissē (*Cic.*), I affirm that all were blameless.

Sed mehercūlēs extrā jōcum hōmo bellūs est (*Cic.*), But really without joking he is a pleasant fellow.

d. *Except*: as,

Extrā dūcem paucosquē praetēreā, rēllīqui in bellō rāpācēs, in ōrātiōnē crūdēlēs (*Cic.*), Except the chief and a few besides, the rest were rapacious in the field, bloodthirsty in language.

Nēvē nāvīgātō cītrā Calicadnum extrā quam sī quā nāvis lēgātōs portābīt (*Liv.*), Neither shall he navigate the sea on this side of Calicadnus, always excepting the case of a ship carrying ambassadors.

1336. In is used with the ablative and accusative; with the former when there is no motion\*, with the accusative when there is motion.

In with the ablative denotes—*a. In*, in reference to place: as,

In eō conclāvi eī cūbandum fuisset (*Cic.*), In that chamber he would have had to sleep.

Attūlit in cāveā pullōs (*Cic.*), He brought the chickens in a cage.

In hortis cum vicinō suo ambūlābat (*Cic.*), He was walking in the park with his neighbour.

b. *On*, or *over*: as,

Nēmo eum unquam in ēquō sēdentem vidit (*Cic.*), No one ever saw him on horseback.

Equitare in ārundīnē longā (*Hor.*), To ride on a long reed.

Pons in Ibērō prōpe effectūs erat (*Caes.*), The bridge over the Ebro was nearly finished.

c. *Among*: as,

Caesāris in barbāris erat obscurius nōmēn (*Caes.*), Caesar's name was not well known among the barbarians.

Exercitum in Aulercis collocāvit (*Caes.*), He quartered the army in the country of the Aulerci.

\* That is, no motion in relation to the noun; or rather, no motion from the interior of it to its exterior.

d. *Part of*: as,

Dölör in maxūmis mālis dūcītūr (Cic.), Pain is deemed one of the greatest evils.

Capito in dēcem lēgātis ērat (Cic.), Capito was one of the ten ambassadors.

e. *In*, in the sense of *within the range of*, but only in certain phrases: as,

Quum in sōle ambūlo, cōlōrōr (Cic.), When I walk in the sun, I get browned.

Istā mōdērātiō ānīmi in ōcūlis clārissūmae prōvinciae atque in aurībūs omnium gentium est pōsītā (Cic.), That power of self-control you possess lies under the eyes of a most distinguished province, and within the hearing of all nations.

f. *In*, denoting the position *in which* a person is, as regards the feelings of others: as,

Difficile est dictū, quanto in ōdiō sīmūs āpūd extēras nātiōnēs (Cic.), It is difficult to say in what detestation we are held among foreign nations.

Ea civitas tibi una in amore fuit (Cic.), That state was the special object of your affection.

Apūd eum sunt in hōnōre et prētiō (Cic.), They are respected and valued by him.

g. *In*, before persons, signifying *in the case of*, *in what concerns* them: as,

Respondit se id quōd in Nerviiis fēcisset factūrum (Caes.), He replied that he would do the same as he had done in the case of the Nervii.

Idem in bōnō servō dicī sōlet (Cic.), The same is commonly said of a good slave.

h. *Dressed in*, *wearing*, *armed with*: as,

Pātībūlo adfixūs in isdem ānūlis quos gestābat (Tac.), Fixed to the gallows with the same rings on which he wore (when alive).

Trīfidā Neptūnūs in hastā (Val. Fl.), Neptune armed with a three-fanged spear.

i. *In respect of, in reference to* : as,

Mēque in eō ipsō nīmium grātum essē concēdam (Cic.), And I will confess that I was too grateful in that very point.

Vexātūr āb omnībūs in eō librō quem scripsit dē vitā beātā (Cic.), He is attacked by all in reference to the book which he wrote on a happy life.

j. A period of time *in the course of* which a thing happens is often preceded by in : as,

Vix tēr in annō nuntium audirē possunt (Cic.), They can receive news scarcely three times in the year.

Hae res contrā nos faciunt in hōc tempōrē (Cic.), These things make against us under present circumstances.

Fere in diebus paucis quibus haec ācta sunt Vicīna Chrysis mōritur (Ter.), Within a few days or so after this occurred, my neighbour Chrysis dies.

k. The simple verbs of placing, such as pōn, 'put,' lōca, 'place,' stātu, 'set up' (even though motion be implied in them), take in with an ablative in the best writers, and that whether used in their simple sense or metaphorically : as,

Tābūlae testāmenti Rōmam ērant adlātae, ūt in aerāriō pōnērentūr (Caes.), His will had been carried to Rome, that it might be deposited in the treasury.

Omnem cūram in sidērum cognītiōnē pōsuērunt (Cic.), They employed all their thoughts in the study of the stars.

Apud Pātrōnem te in maxīmā grātiā pōsuī (Cic.), I have caused you to be in very high favour with Patro.

1337. In with an accusative denotes—*a. Into* : as,

Glādium hosti in pectūs infixit (Cic.), He drove the sword into the enemy's breast.

Paene in foveam dēcīdī (Plaut.), I all but fell into a ditch.

Inde ērat brēvissimūs in Brītanniam trājectūs (Caes.), From thence was the shortest passage to Britain.

b. *On to* : as,

Fīlium in hūmēros suōs extūlit (Cic.), He lifted his son on to his shoulders.

Deiōtārum īn ēquom sustūlērunť (Cic.), They lifted (the aged) Deiotarus on to his horse.

c. *Among* (with motion): *as*,

Cōhortis quinquē īn Ebūrōnes mīsit (Caes.), He sent five cohorts into the country of the Eburones.

d. The new form or character into which anything is changed has *in* before it: *as*,

Ex hōmīne sē conyertit īn bēluam (Cic.), He changes himself from a man into a beast.

Aquā mārīna īn dimīdiam partem dēcōquenda est (Cels.), The sea-water must be boiled down to one-half.

e. The object *on* which anything is spent or employed: *as*,

Nullus tērunciūs īnsūmītūr\* īn quemquam (Cic.), Not a farthing is spent on any one.

Mājōrem sumptum īn prandium fēcērunt (Cic.), They spent a larger sum on a breakfast.

f. Direction of sight or thoughts *on* or *to* an object: *as*,

īn omnium fortūnās ōcūlos defīgīt (Cic.), He fixes his eyes on the property of all.

īn te ūnum sē tōtā convertet civītās (Cic.), The whole body of citizens will turn their thoughts to you alone.

g. Direction of power *towards* or *over* an object: *as*,

Vīri īn uxōres vītāe nēcisque hābent pōtestātem (Caes.), The husband has power of life and death over the wife.

Nē tamdiū quīdem dōmīnūs ērīt īn suōs? (Cic.), Shall he not even for this little time be master over his own people?

h. Feeling *towards*, whether friendly or hostile (though more frequently the latter): *as*,

Ad impiētātem īn deōs, īn hōmīnēs adjunxit īnjūriam (Cic.), To impiety towards the gods he added outrage to man.

Sī fērae partūs suos dīlīgunt, quā nōs īn libēros nostrōs indulgentia essē dēbēmūs? (Cic.), If wild beasts love their offspring, what ought to be our kindness towards our children?

\* Yet with *pōn* and *consūm* the best writers prefer *in* with the *ablative*.

i. Purpose\* (even though not attained), *for, to* : as,

Nullă pĕcūniă nīsi in rem militārem est dātă (Cic.), No money was given except for military purposes\*.

In hanc rem testem Sīciliam citābo (Cic.), I will call Sicily itself as a witness to prove this fact.

j. Tendency, sense of words, &c., *for, to, as* : as,

Ego quae in rem tuam esse possint, eă vĕlim faciās (Ter.), As for me, whatever course may be for your interest, that I should wish you to adopt.

In eam sententiam multă dixit (Cic.), He said much to this effect.

Haec in suam contūmēliam vertit (Cic.), All this he interpreted as an insult to himself.

k. Resemblance (resulting from an act), manner, form, *after* : as,

Peditum agmēn in mōdum fugientium āgēbātūr (Liv.), The infantry was hurrying along so as to look like a body of runaways.

l. In distributions the unit is expressed by *in* and an accusative plural with or without the adjective *singūlo*, while the English is expressed by *every, each, the*, &c. : as,

Iam ad dēnārios quinquāginta in singūlos mōdios pervēnerat annōnă (Caes.), The price of corn had now reached to fifty denaries the bushel.

Quingēnos dēnārios prētium in cāpită stātuērant (Liv.), They had fixed 500 denaries as the price per head.

Tempōra in hōras commūtārī vidēs (Cic.), The state of things changes you see every hour.

Vitium in dies crescīt (Cic.), Vice increases every day.

m. The future in phrases of time expressed by *for, until, &c.* : as,

Ad coenam me in postĕrum diem invitāvit (Cic.), He asked me to dinner for the next day.

\* This usage was carried to a great extent by the later writers, but is more limited in Cicero, who instead of such a phrase as, *In hōnōrem Mleūjūs*, would have said: *hōnōris Mleūjus causă*. (See Madvig, *Opusc.* p. 167.)

Sermōnem in multam noctem prōduximūs (*Cic.*), We kept up the conversation until late at night.

*n.* In some phrases denoting the position of a party, the verb *ēs*, 'be,' is used with 'in' and an accusative, although no motion or change is expressed : as,

Pulcerrimum dūcēbant āb extēris nātiōnibus quae In āmicītiā pōpūli Rōmāni ditiōnemque essent, injūrias prōpulsārē (*Cic.*), They deemed it a most glorious duty to ward off outrage from foreign nations who stood in the relation of friends and vassals to the Roman people.

Quum vestros portūs in praedōnum fuissē pōtestatē sciātis (*Cic.*), When your own harbours have been, you are aware, in the possession of pirates.

1338. In, when compounded with verbs\*, denotes—*a. into* : as, *ini, enter* ; *indūc, lead in*. *b. upon* : as, *injung, place* (as a yoke) *upon* ; *indu, put on* ; *indūc, draw on* ; *impēra, impose*. *c. against* : as, *infēr, carry against* ; *illid, dash against* ; *invīde, look with envy at*. *d. at, over* : as, *ingēm, groan at* ; *illācrūma, weep over*. *e. privacy* : as, *īnaudi, hear as a secret*.

1339. *Infrā* denotes *below*—*a.* In regard to place, with or without a noun : as,

Argentum ad mārē infra oppīdum expectābat (*Cic.*), He was waiting for the silver by the sea-side below the town.

Infrā nihīl est nīsi mortālē ; sūprā lūnam sunt omnia aeternā (*Cic.*), Below there is nothing but what is mortal ; above the moon everything is eternal.

*b.* Of time : as,

Hōmērus nōn infrā sūpēriōrem Lycurgum fuit (*Cic.*), Homer was not of a later date than the elder Lycurgus.

\* *In*, in the composition of adjectives, signifies *not*, but has no connection with the preposition. On the other hand, verbs are never compounded with the negative *in*. *Ignōrā-rē*, 'to be ignorant,' seems to be an exception, but only seems, for it is formed from the adjective *ignāro*, which as an adjective was entitled to the negative prefix before the simple adjective *gnāro*.

c. Of number : as,

Hiemē pauciōra ōvā subjicītō, non tāmēn infrā nōvēnā (*Plin.*), In winter you must place fewer eggs under them, not a smaller number however than nine at a time.

d. Of magnitude : as,

Urī sunt magnitūdīnē paulo infra ēlēfantōs (*Caes.*), The Urus in size is a little below the elephant.

e. Of worth : as,

Infrā se omnia hūmānā dūcet (*Cic.*), He will deem everything human below him, i. e. unworthy his attention.

1340. Intēr denotes *between* or *among* :—

a. Of place : as,

Mons Jura est inter Sēquānōs ēt Helvetiōs (*Caes.*), Mount Jura lies between the Sequani and the Helvetii.

Inter sōbrios bacchārī vīdētūr (*Cic.*), He seems to be acting Bacchus among sober people.

b. Of time, *between*, *during* : as,

Quinquāgintā diēs inter bīnos lūdōs tollentūr (*Cic.*), The fifty days between the two festivals shall be struck out.

Haec inter coenam dictāvi (*Cic.*), I have dictated this during dinner.

c. Mutuality : as,

Inter se aspīciunt (*Cic.*), They look at one another.

Puērī Cīcērōnēs inter se āmant (*Cic.*), The young Ciceros love one another.

1341. Intēr in composition with verbs denotes—*a. between* : as, *interpōn*, *place between*. *b. during*, and hence *interruption*, *prevention* : as, *intercēd*, *step between and stop*; *interdic*, *forbid*. *c. violent death* : as, *intēri*, *die before one's time*; *interfic* and *intērim*, *kill*, *cut off*.

1342. Intēr is compounded with nouns forming both substantives and adjectives—*a. with the sense between* : as, *intervallo* (n.), *the space between two stakes in a palisade, an interval*; *intertignio* (n.), *the space between two beams*; *internuntio*, *a messenger who goes back-*



wards and forwards between two people. *b. within*: as, intercūt, *within the skin*. *c. between*, as regards time: as, interlūnium, *the interval when no moon is visible*.

1343. Intrā denotes *within*:—

*a. Of place without motion*: as,

Intrā pāriētes meos dē meā pernīciē consilia īneuntūr (Cic.),

Plans are entered into within the walls of my house for my own destruction.

Antiōchum intrā Taurum montem regnārē jussērunt (Cic.), They

decreed that Antiochus should rule within Mount Taurus.

*b. Of place with motion*: as,

Intrā portas compelluntūr (Liv.), They are driven within the gates.

*c. Metaphorically*: as,

Epulāmūr unā non mōdō non contrā lēgem sēd ētiam intrā lēgem (Cic.), We feast together not only not against the law, but even within it.

Quidam phrēnētici intrā verbā dēsīpiunt (Cels.), Some lunatics show the disease only in words.

*d. Of number (particularly in regard to time), during, within*: as,

Intra annos quattuordēcim tectum non sūbiērant (Caes.), For fourteen years they had not passed under a roof.

Intrā paucos diēs oppidum cāpītūr (Liv.), Within a few days the town is taken.

1344. Intrō, *in*, is used in composition with verbs of motion or direction: as, introi, *enter*; intrōdūc, *lead in*; intro-spīc, *look in*.

1345. Juxtā\* (root, jug or jung, 'yoke,' 'join') denotes—

*a. Proximity of place, close by*: as,

Juxtā mūrū castrā pōsuit (Caes.), He pitched his camp near a wall.

*b. The same with motion, nearly to*: as,

Juxtā sēditiōnem ventum (Tac.), Matters came nearly to a sedition.

\* This word is scarcely to be met with in Cicero. In Tacitus it is very common.

c. Proximity of time, *immediately after* : as,

Nēque enim convēnit juxta īnēdiam prōtīnus sātiētātem essē (Cels.), Nor indeed is it reasonable that immediately after fasting there should be a full meal.

d. Nearness in quality, *akin to* : as,

Velōcitas juxta formīdinem est (Tac.), Speed is akin to fear.

Eōrum ēgō vītam mortemquē juxta aestūmo (Sall.), The life and death of such men I look upon as much the same.

e. Equality without a noun, *equally* : as,

Sōlō caelōquē juxtā\* grāvī (Tac.), The soil and atmosphere being equally unhealthy.

1346. Ob denotes—*a. Towards*, with motion (but only in very old writers) : as,

Ob Rōmam noctū lēgiōnes dūcērē coepit (Enn.), He began to lead the legions by night towards Rome.

b. *Against, before*, with or without motion : as,

Follem sibi obstringit ob gūlam (Plaut.), He binds a bladder before his mouth.

Lānam ob ōculum hābet (Plaut.), He has a piece of wool over his eye.

Mors ei ob ōculos saepē versāta est (Cic.), Death often passed to and fro before his eyes.

c. *Against, for*, in accounts, where money is set against the thing purchased, pledged, &c. ; or the thing purchased, &c., against the money : as,

A'ger obpositus pigneri Ob decem mnas (Ter.), My land has been put as a pledge against ten minae, *i. e.* has been mortgaged for that sum.

A'rrabonem a me accepisti ob mulierem (Plaut.), You have received from me the earnest-money for the woman.

Ait se ob asinos ferre argentum (Plaut.), He says that he has brought the money to pay for the asses.

Est flagitiosum ob rem iudicandam pecuniam accipere (Cic.), It

\* In this sense a dative is found : as, Res parva ac juxta magnis difficilis (Liv.), A little matter, but equally difficult with great matters.

is indeed an outrageous thing to take money for giving a verdict.

*d.* A reason or purpose, *for, on account of*: *as*,

Ob eam rem tibi haec scripsi (Cic.), It is on this account I have said all this to you.

Verum id frustra an ob rem faciam, in vestra manu situm (Sall.),

But whether I am doing this in vain or to some purpose, is in your hands, my friends.

1347. Ob in composition with verbs signifies—*a.* *to, towards*: *as*, ōbi, *go to*; ostend, *hold out to*; occur, *run to meet*. *b.* *before*: *as*, obambula, *walk before*; obvoluta, *keep flying before*; obversa (*r.*), *pass to and fro before*. *c.* *shutting, obstructing*: *as*, ob-d, *put to*; obstru, *build up*; obside, *blockade*. *d.* *against* (physically): *as*, ob-lucta (*r.*), *struggle against*; offend, *strike against*. *e.* *against* (morally): *as*, obnuntia, *bring an unfavourable report*; obrecta, *depreciate*; ōbēs, *be injurious*. *f.* *upon*: *as*, occulca, *tread upon*; opprim, *crush*; obtēr, *trample upon*. *g.* *covering, affecting the surface*: *as*, obduc, *draw over*; ōpēri, *cover*; offund, *pour over*; occalle, *grow hard on the surface*.

1348. Pālam, *openly, publicly, in the presence of many*:—

*a.* With an ablative: *as*,

Indē rem crēditōri pālam pōpūlō solvīt (Liv.), Upon this he paid the money to the creditors in the presence of the people.

*b.* The same without a case: *as*,

Arma in templum\* luce et pālam comportābantūr (Cic.), People were carrying arms into the temple in daylight and openly.

1349. Pēnēs denotes—*a.* *In the house of, in the possession of*, in a material sense: *as*,

Istaec pēnes vos psaltria est? (Ter.), Is that singing-girl at your master's house?

Servi centum dies pēnēs accūsātōrem fuērē (Cic.), The slaves for a hundred days were in the custody of the accuser.

*b.* The same metaphorically: *as*,

Pēnēs eum omnis est pōtestās (Cic.), The whole power resides with him.

\* Al. templō.

Pēnes tē culpa est (*Ter.*), The fault lies with you.

Pēnes te ēs\*? (*Hor.*), Are you in your senses?

1350. Pēr denotes—*a. Through*, with motion: as,

It hastā Tāgō per tempūs ūtrumque (*Virg.*), Passes the spear through Tago's either temple.

Pēr angustias cōpias transduxerat (*Caes.*), He had led the forces through the defile.

*b. Through*, as seen through: thus,

Nātūrā membrānās ōcūlorum perlūcidās fēcīt ut pēr eas cerni posset (*Cic.*), Nature made the membranes of the eye transparent, that they might be seen through.

Quod vidēbam ēquidem, sed quāsī per cāligīnem (*Cic.*), Which I saw all the time, it is true, but only through a cloud as it were.

*c. When a similar thing occurs at consecutive points of a line:*

as,

Invītātī sunt per dōmos libērālītēr (*Liv.*), They were generously invited to all the houses, *i. e.* some to one, some to another.

Quid hōc negotist quod ōmnes homines fābulantur pēr vias? (*Plaut.*), What is this business which all the world is talking about from one end of every street to the other?

*d. Of time, during, through, for:* as,

Tēnuistī prōvinciam per dēcem annōs (*Cic.*), You have clung to the province during ten years.

Rōgō tē nē tē viae pēr hiēmēm committās (*Cic.*), I beg you not to expose yourself to the danger of travelling during the winter.

*e. The means by which a thing is done, through, by, by means of:*

as,

Quod per scēlūs ādeptūs est, per luxūriam ecfundīt (*Cic.*), What he has obtained through impiety, he is squandering through luxury.

Per tē factum est quō mīnus pax fiēret (*Cic.*), It was through you that peace was not made.

*f. When the means employed are deceitful, pēr may be translated*

\* Compare this with a similar use of āpūd above.

by *under*. In this case the nouns employed are such as *spēcie*, 'appearance,' *nōmēn*, 'name,' *causa*, &c. : thus,

*Per spēciem āliēnāe fungendae vīcis suās ōpes firmāvit (Liv.)*,  
Under pretence of acting for another, he strengthened his own power.

*Aemulatiōnis suspectos per nōmēn obsīdum amōvēbat (Tac.)*,  
Those suspected of rivalry he was endeavouring to get rid of under the name of hostages.

*g.* When the agent does not act through any intermediate means, he is said (though incorrectly) to act through himself: as,

*Ignis per sē mōvētūr (Cic.)*, Fire moves through its own agency,  
*i. e.* of itself.

*Ipsā per sē multum prōdest (Cic.)*, It does much good of itself, or in itself.

*h.* With phrases denoting *hindrance*, &c., the point where the hindrance exists is expressed by *pēr*, *through*: as,

*Utrisque adpāruiť nil pēr altēros stārē quō mīnūs inceptā persēquērentūr (Liv.)*, To each nation it was evident that there was no obstacle on the part of the other to prevent them from carrying out their intentions.

*Per dūces stētērat, non per milītes, nē vincērent (Liv.)*, It had been the fault of the generals, not the soldiers, that they had not conquered.

*i.* With verbs denoting *permission*, the person who might have stood in the way is expressed by *pēr*: as,

*Diglādiēntūr illi per mē licet (Cic.)*, They may fight it out for me,  
*i. e.* as far as I am concerned.

*Quum et per valētūdīnem et pēr annī tempus nāvīgārē pōtēris, ad nos vēnī (Cic.)*, When both your health and the season of the year permit, come to us.

*j.* *By*, in entreaties to express the person or object in consideration of which the favour is asked\*: as,

\* This in fact is only another example of the *means* noticed in § *e.* A weak party approaches an offended superior through some third party, as for instance in *Cæsar*, *B. G.* vi. 4, the *Senones* in applying for his mercy *ādeunt pēr Aeduōs*.

Pěr\* ěgŏ tē deōs ōro (*Ter.*), I entreat you by the gods.

Pěr ěgŏ tē fili quaecunquē jūrā libēros jungunt pārentibus přecor quaesōquē (*Liv.*), By all the ties, my son, which bind a child to a parent, I pray and entreat thee.

k. Hence in oaths, *by*: as,

Jūrārem per Jōvem Deosquē Pēnātis me eā sentirē quae dicērem (*Cic.*), I would have sworn by Jupiter and the Household Gods that I really felt what I said.

1351. Pěr† in composition with verbs denotes—*a. through*: as, *perdūc*, *lead through*; *perflu*, *flow through*. *b. completion*: as, *perfic*, *complete*; *permitt*, *let go altogether, abandon* (to others); *pěrōrā*, *conclude a speech*. *c. destruction*: as, *pěri*, *perish*; *perd*, *destroy*; *pěrīm*, *kill*†.

1352. Pěr in composition with adjectives denotes—*a. through*: as, *pernoct*, *lasting all night*; *pervigil*, *awake all night*; *pěrenni*, *lasting through endless years*. *b. very*‡: as, *perlěvi*, *very light*; *permagno*, *very great*. *c. destruction*: as, *perjūro*, *violating an oath*; *perfido*, *breaking faith*.

1353. PŇně (closely connected with post||) signifies *behind*—*a.* with a noun: as,

PŇně nos řecēdě (*Plaut.*), Step back behind us.

Vinctae pŇně tergum mănūs (*Tac.*), His hands were bound behind his back.

b. Without a noun: as,

Et ante et pŇne, ět ad laevam ět ad dextram, et sursum et deorsum

\* Observe how the preposition is separated from its noun in these examples.

† In *expergisc* (*r.*), *wake up*, the preposition is *por* or *pro*, the old form being *exporgisc*, *i. e.* *exporrigisc*. Again in *pěrhibe*, the old form was probably *praehibe*. Compare *pěrindě*, a corruption of *proindě*.

‡ The *pěr* signifying *destruction* is perhaps of a different origin. At any rate it is the same as the German prefix *ver* seen in *verthun*, *destroy*, and as our English *for* seen in the obsolete *fordo*, *i. e.* *destroy, forswear, forget*, &c.

§ The prefix *pěr*, 'very,' is often separated from the simple adjective: as, *Per mihi mīrum vīsumst* (*Cic.*), It seemed very wonderful to me.

|| Compare the verb *pŇn* and the participle *pŇsito*.

[mōvēbātūr] (*Cic.*), [It moved] forward and backward, to the left and to the right, upward and downward.

Pōnē sēquens (*Virg.*), Following behind.

1354. Post denotes *behind, after*—*a.* of place : as,

Flūmēn ērat post castrā (*Caes.*), There was a river in the rear of the camp.

Sed magnum mētuens sē post crātērā tēgēbat (*Virg.*), But behind a vast bowl in his fear he hid him.

*b.* The same without a noun : as,

Caedēre incipiunt servos quī post ērant (*Cic.*), They begin to cut down the slaves who were in the rear.

*c.* Of time, *after, since* : as,

Post tuom discessum bīnas littērās accēpī (*Cic.*), Since your departure I have received two letters.

Hoc sexenniō post Veios captos factum est (*Cic.*), This occurred six years after the capture of Veii.

Paucos post diēs obsidēs adductī sunt (*Liv.*), After a few days (or a few days after) the hostages were brought.

*d.* The same without a noun : as,

Iniūtiō meā spontē, post invitātū tuō fēcī (*Cic.*), I did so at first of my own motion, afterwards at your invitation.

Post paucis diēbūs\* ālios dēcem lēgātōs adduxērunt (*Liv.*), A few days after they brought other ten ambassadors.

Sēnātus post paulō\* de his rēbūs hābītūs est (*Liv.*), A senate was held soon after on this subject.

*e.* Metaphorically : as,

Ubi pēricūlum advēnit, invīdia et sūperbiā post fuērē (*Sall.*), When danger approached, envy and pride fell into the rear.

1355. Post in composition with verbs signifies—*a.* *after*, of place : as, postscrib (*Tac.*), *write after*. *b.* *after*, of time : as, postfacto, *done afterwards*; postgēnito, *born afterwards*. *c.* *after*, in importance : as, postpōn and posthābe, *deem of secondary importance*.

1356. Prae denotes *before*. *a.* Of place : as,

\* Or these may possibly be datives dependent upon *post*, as in postibi. Compare § 962 and the use of contrā with aurō.

Tibērim prae se armentum āgens nandō trājēcit (*Liv.*), He swam across the Tiber, driving the herd before him.

Stillantem prae sē pūgiōnem tūlit (*Cic.*), He carried the dripping dagger before him.

b. The same metaphorically: as,

Cētēri tectiōrēs; ěgđ semper mē dīdīcissē prae mē tūli (*Cic.*),  
The others are more reserved; I ever avowed the fact that I once studied the subject.

c. The cause (but chiefly in negative sentences), *for*: as,

Sōlem prae jācūlōrum multītūdīnē non vīdēbītis (*Cic.*), You will not see the sun for the number of darts.

Nec lōquī prae maerōrē pōtuit (*Cic.*), And he could not speak for grief.

Prae lassītūdīne ōpūs est ut lāvem (*Plaut.*), I am so fatigued I must take a bath.

d. In comparison with, by the side of: as,

Rōmam prae suā Cāpuā inridēbunt (*Cic.*), They will laugh at Rome compared with their own Capua.

1357. Prae in composition with verbs denotes—*a. before*: as, praemitt, *send in advance*; praebe (*i. e. praehībe*), *hold before, present*; praesta, *place or stand before*. *b. before*, in the sense of *passing by*: as, praeſu, *flow by*; praenāvīga, *sail by*. *c. at the head of, in command*: as, praeēs, *be in command*; praefīc, *place in command*. *d. at the extremity*: as, praerōd, *gnaw at the end*; praecūd, *close at the end*. *e. superiority*: as, praesta and praecēd, *surpass*. *f. before*, in time: as, praecerp, *gather too soon*; praedic, *say beforehand*; praesāgi, *feel beforehand*. *g. the doing a thing first for others to do after*: as, praēi-rē verbā, *to tell a person what he is to say*; praecīp, *teach*; praescrīb, *enjoin by writing*.

1358. Prae in the composition of adjectives denotes—*a. before*, of place: as, praecīp or praecīpīt, *head-first*. *b. before*, of time: as, praescio, *knowing beforehand*. *c. at the extremity*: as, praēusto, *burnt at the end*; praēcūto, *sharp at the end*. *d. very*: as, praecalto, *very deep*; praecāro, *most glorious*\*.

\* This formation is scarcely if at all found in Cicero, for praecelso (*in Verr.*) has been altered into perexcelso by Zumpt on the authority of MSS.



1359. *Praetēr* denotes—*a. Passing by* : *as*,

*Praeter castrā Caesāris suas cōpiās transduxit (Caes.)*, He led his own troops past Caesar's camp.

*Servī praetēr ōculos Lolli haec omniā fērebant (Cic.)*, The slaves kept carrying all these things along before the eyes of Lollus.

*b. Beyond*, in amount or degree : *as*,

*Lacus praeter mōdum crēverat (Cic.)*, The lake had risen above its usual level.

*Hoc mihi praecipuom st praeter cētērōs (Cic.)*, This belongs especially to me above all the others.

*c. Besides*, i. e. *in addition to* : *as*,

*Praeter sē dēnōs ad conlōquium addūcunt (Caes.)*, They bring to the conference ten men each besides themselves.

*Praetēr auctōritātem vīrēs quōque ad coerendum hābēbat (Caes.)*, Besides the authority of a name, he had the physical means also for compulsion.

*d. Except\**, *excluding* : *as*,

*Omnibus sentiētiis praetēr ūnam condempnātus est (Cic.)*, He was found guilty by all the votes except one.

*Frūmentum omnē praeter quod sēcum portātūri ērant combūrunt (Caes.)*, They burn up all the grain except what they purposed to carry with them†.

*e. Contrary to* : *as*,

*Nihil ei praetēr ipsius vōluntātem accidit (Cic.)*, Nothing happened to him contrary to his own wish.

*Multa impendēre vidēbantur praeter nātūrā (Cic.)*, Many things seemed likely to happen out of the usual course of nature.

1360. *Praetēr* in composition with verbs signifies *passing by* : *as*, *praetēri*, *go by* ; *praetermitt*, *let go by*.

\* This signification and the last are not so opposite as may at first seem. Thus, in *Nēquē vestītus praeter pellis hābent quicquam (Cic.)*, either translation is admissible without any difference of meaning.

† In the sense of *except*, *praetēr* is used adverbially : *as*,

*Cētērae multītūdīni diem stāuit praeter rērum cāpitāliū condempnātis (Sall.)*, He fixed a day for all the rest except those convicted of capital crimes.

1361. *Prō* denotes—*a. Before, of place: as,*

*Praesidiā prō templis omnibus cernitis (Cic.),* You see troops before all the temples.

*Laudati prō contiōne omnes sunt (Liv.),* They were all commended in front of the assembled army.

*b. Before, with the notion of defending, in defence of: as,*

*Prō nūdātā moenibus patriā corpōra oppōnunt (Liv.),* In defence of their native city, now stripped of its walls, they present their bodies to the enemy.

*Egō prō sōdali et prō mea omnī fāmā dēcernō (Cic.),* I am fighting the last battle for my friend and for my own character altogether.

*Haec contrā lēgem prōquē lēgē dictā sunt (Cic.),* Such were the arguments urged against and in favour of the law.

*c. In place of: as,*

*Lūbenter verbā jungēbant, ut sodes prō si audes, sis prō si vis (Cic.),*  
They were fond of joining words, as *sodes* for *si audes*, *sis* for *si vis*.

*Cui lēgātūs et prō praetōrē fuit (Cic.),* Under whom he was lieutenant and *propraetor*, i. e. deputy-praetor.

*d. Equivalent to, as good as, as, for: as,*

*Pro occisō rēlictūs est (Cic.),* He was left for dead.

*Confessiōnem cēdentis hostis prō victōria hābeo (Liv.),* The confession of a retreating enemy I look upon as a victory.

*Id sūmunt prō certō (Cic.),* This they assume as certain.

*e. In payment for, in return for, for: as,*

*Misimus quī prō vectūrā solvēret (Cic.),* We have sent a person to pay for the freight.

*f. In consideration of, for: as,*

*Hunc amārē pro ejus suāvītātē dēbēmūs (Cic.),* This man we ought to love for his own sweetness of character.

*Tē pro istis factis ulciscār (Ter.),* I'll punish you for those doings.

*g. In proportion to, considering: as,*

*Proelium ātrōcius quam prō nūmērō pugnantium fuit (Liv.),* The battle was fiercer than could have been expected from the number of the combatants.

Prō multitūdīne hōmīnum et prō glōriā belli angustōs hābent finīs (*Caes.*), Considering the number of inhabitants and their military reputation, their territories are confined.

Dēcet, quidquid āgās, āgērē prō vīrībūs (*Cic.*), It is right that whatever you do, you should do to the best of your power.

His raptim prō tempore instructis (*Liv.*), These men being hastily drawn up as well as the circumstances admitted.

1362. Prō in composition with verbs signifies—*a. forward*: as, prōgrēdi (*r.*), *advance*; porrig, *stretch out*; prōcurr, *run forward*. *b. out*: as, prōdi, *come forth*; prōsili, *leap out*. *c. to a distance*: as, prōfūgi, *fly to a distance*; prōterre, *frighten off*; prōsequ (*r.*), *follow for some distance*; prōhibe, *keep off*. *d. downwards*: as, prōfliga, *knock down*; prōtēr, *trample down*. *e. extension*: as, prōmitt, *allow to grow long*. *f. publicity*: as, prōfite (*r.*), *declare publicly*; prōmulga, *advertise (a law)*; proscrib, *offer a reward for the life of*; prōnuntia, *announce publicly*. *g. progress, profit*: as, prōfic, *make progress, advance*; prōdēs, *be of service*. *h. in place of*: as, prōcūra, *take care of in place of another*. *i. before, in time*: as, prōlūd, *rehearse beforehand*. *j. postponement or continuation*: as, prōdic, *name a future day*; prōfēr, *postpone*; prōrōga, *continue for a longer period (by enactment)*.

1363. Prō in the composition of adjectives denotes *downward*: as, prōclivi, *downhill*.

1364. Prō in composition with nouns of relationship denotes greater distance, expressed in English by *great*: as, prōnēpōt, *great-grandson*; proāvo, *great-grandfather*; prōsōcēro, *wife's grandfather*.

1365. Prōpě\* denotes *near*. *a. Of place*: as,

Ipsius cōpiaē prōpe hostium castrā visae sunt (*Caes.*), His own forces were seen near the enemies' camp.

*b. The same without a case, or with āb and a noun*: as, Quis hic lōquītur prōpě? (*Plaut.*), Who is talking close by here? Bellum tam prōpe ā Siciliā, tāmēn in Siciliā non fuit (*Cic.*), The war though so near Sicily, yet was not in Sicily.

*c. The same metaphorically*: as,

\* See also § 908.

Prōpě sēcessionē plēbis res vēnit (*Liv.*), Matters came almost to a secession of the commonalty.

*d. Near, of time : as,*

Prōpě kălendă Sextilīs pŭto mē Lăddicēae fōrě (*Cic.*), About the first of August I calculate I shall be at Laodicea.

1366. Proptēr (from prōpě) denotes—*a. Near, with or without a case : as,*

Propter Plătōnis stătuum consēdīmŭs (*Cic.*), We took our seats near a statue of Plato.

Duō filii propter cŭbantes nē sensērunt quĭdem (*Cic.*), His two sons sleeping close by were not even aware of it.

*b. On account of, for, through : as,*

Tirōnem proptēr hŭmānitātem et mōdestiam mālō salvom, quam proptēr ūsum meum (*Cic.*), I wish Tiro to recover more on account of his excellent heart and his correct conduct than for any benefit to myself.

Nam nōn est æquom mē proptēr vos dēcipi (*Ter.*), For it is not reasonable that I should be a loser through you.

1367. Re (or rēd) in composition with verbs signifies—*a. backward : as, rētrăh, drag back ; rēnuntia, carry word back ; rēpēt, go back ; rēformĭda, draw back in fear. b. hence reflection of light or sound : as, rēsōna, re-echo ; rēfulge, shine brilliantly. c. in return : as, rēpend, repay ; rēfēri, strike in return ; red-d, repay. d. opposing an effort in the other direction : as, rētĭne, hold back ; rēvinci, bind back ; rētĭce, keep back (a secret). e. refusal : as, rēnu, refuse by a shake of the head ; rēcŭsa, make some excuse and so decline. f. reversing some former act : as, rescind, cut down again (that which has been erected) ; rēmĭtt, let go again (that which has been stretched) ; rēquiesc, repose (after labour) ; rescisc, discover (that which it has been attempted to conceal) ; rēcălesc, grow warm again. g. reversing the act expressed in the simple verb\* : as, rēfig, unfix ; rēsĭgna, unseal ; rēcĭud, open ; rētĕg, uncover ; rēsĕra, unbolt. h. putting away from sight, concealing, sheltering : as, rělĕga (leave behind), banish far*

\* Hence the adjective rēcĭdĭvo, 'rising again,' shows that rēcĭd once signified 'rising again after falling or being felled,' as the new branches from the stump of a chestnut- or oak-tree.

*away*; *rēcond*, *put away into some secret place*; *rēcīpi*, *receive and shelter*. *i.* *remaining behind when the greater part is gone*: as, *rēmāne*, *remain behind*; *rēsīde*, *remain still at the bottom*. *j.* *change of state*: as, *redd*, *render, make*; *rēdīg*, *reduce to some state*\*. *k.* *repetition*: as, *rēfīoresc*, *blossom a second time*.

1368. *Rētrō*, by the later writers, is compounded with verbs of motion and signifies *backwards*: as, *rētrōgrādi* (r.), *march backwards* (*Plin.*).

1369. *Sē* in the old writers is used as a preposition with the ablative, and signifies *separation* or *without*: as,

*Sī plūs mīnus sēcūerunt, sē fraude estō* (*Laws of the XII. Tables*),

If they cut more or less, it shall be without detriment to them.

1370. *Sē* (or *sēd*) in composition signifies—*a.* with verbs, *separation*: as, *sēcēd*, *withdraw*; *sēpon*, *put aside*. *b.* in adjectives, *absence*: as, *sēcūro*, *free from care*; *sēcōrd* or *sōcōrd*, *senseless, spiritless*.

1371. *Sēcundum* (i. e. *sēquendum*, from *sēqu* (r.), *follow*) denotes—*a.* *Following*: as,

*I tū sēcundum* (*Plaut.*), *Do you come after me.*

*b. Along*: as,

*Lēgiōnēs īter sēcundum mārē sup̄erum faciunt* (*Cic.*), *The legions are marching along the upper sea.*

*c. Behind*, without motion: as,

*Vulnūs accēpit īn cāpitē sēcundum aurem* (*Salpic. ad Cic.*), *He received a wound in the head behind the ear.*

*d. After*, of time: as,

*Spem ostendis sēcundum cōmītiā* (*Cic.*), *You hold out a hope of improvement after the elections.*

*Sēcundum vindēmiam* (*Cato*), *After the vintage.*

*e.* *Second in order, next to*: as,

*Sēcundum tē nihīl est mihi āmīcius sōlītūdīnē* (*Cic.*), *Next to you I have no better friend than solitude.*

*f. In accordance with*: as,

\* To this head belongs the use of *rēdi* in such phrases as: *Rēs īn eum rēdiit lōcūm* (*Ter.*), *Matters are come to this state*: *Ad eum summa imp̄rii rēdibīt* (*Caes.*), *The chief command will devolve on him.*

Omnia quae secundum naturam fiunt sunt habenda in bonis (Cic.), Everything that happens in accordance with nature is to be reckoned among blessings.

*g. In favour of: as,*

Pontifices secundum eum decreverunt (Cic.), The pontifical college decreed in his favour.

1372. Sine denotes *without*: as,

Homo sine re, sine fide, sine spe (Cic.), A man without money, without credit, without hope.

Infere mari nobis navigandum est, agere jam cum fratre an sine? (Cic.), We must sail along the lower sea. True; but just tell me, with my brother or without him?

1373. Sub has for its original meaning *up*, as is seen in its derivatives the adjectives *superior*, *above*; *summo*, *highest*; the prepositions *super*, *upon*; *super*, *above*; and above all the use of *sub* itself in the composition of verbs\*. It is found with both accusative and ablative.

1374. Sub with the accusative denotes—*a. up to*†: as,

Sub primam nostram aciem successerunt (Caes.), They came up to our first line.

*b. Under*, with motion: as,

Exercitus sub iugum missus est (Caes.), The army was sent under the yoke.

Totamque sub arma coactam Hesperiam (Virg.), And all Hesperia to arms compelled‡.

*c. Within reach of* things from above (with motion): as,

Ut sub ictum venerunt, telorum vis ingens effusa est in eos (Liv.), The moment they came within throw, an enormous quantity of missiles was showered upon them.

Quod sub oculis venit (Sen.), What comes within the range of the eye.

\* See § 1376. Indeed our own word *up* is the very same word as *sub*; and the Greek *ὑπάρω*, *highest*, the title usually given to the Roman consul, is a superlative from the same root.

† The sense of *to* belongs to the accusative termination and not to the preposition.

‡ Compare the common phrase without motion: *sub armis esse*.

Eā quae sub sensūs subjectā sunt (*Cic.*), Those things which are brought within reach of the senses.

d. Subjection to dominion, *under* (with action): as,

Sub pōpuli Rōmāni impērium cēciderunt (*Cic.*), They fell under the dominion of the Roman people.

e. In phrases of time, *immediately, after*: as,

Sūb eas littēras stātim rēcītatae sunt tuae (*Cic.*), Immediately after these dispatches, yours were read out.

Africum bellum sub rēcentem Rōmānam pācem fuit (*Liv.*), The war with the Afri followed close upon the peace with Rome.

Sūb haec dicta omnes mănūs ad Consūles tendentes prōcūbuērunt (*Liv.*), Immediately after these words they all prostrated themselves, stretching out their hands to the consuls\*.

1375. Sūb with the ablative signifies—*a. Under* (without motion)†: as,

Sub terrā sempēr hăbitāverant (*Cic.*), They had always lived underground.

Hostes sub montē consēderant (*Caes.*), The enemy were encamped under a mountain.

b. *Within reach of* things above (without motion): as,

Adprōpinquārē nōn ausae nāvēs, nē sūb ictū sūperstantium in rūpibus pirātārum essent (*Cic.*), The ships did not dare to approach, lest they should be within shot of the pirates stationed above on the cliffs.

Jam lūcescēbat, omniāquē sūb ōcūlis ērant (*Liv.*), It was now getting light, and all that was passing below was visible.

c. Inferiority, subjection (without action), *under*: as,

Mātris sūb impēriost (*Ter.*), She is under her mother's rule.

\* There are passages where *just before* would seem to be the sense, but some of these admit of easy explanation. Thus, Sūb adventum rēgis (*Liv.*), means *upon the approach* of the king, as soon as it was announced.

† *Under* with motion is at times expressed by the ablative, for instance, when the mind dwells upon the state that follows rather than the act, or when other prepositions are added to signify the precise motion. Thus, Sub terrā vīvi dēmissi sunt in lōcum saxō conceptum (*Liv.*), They were let down into a stone chamber underground.

Vīr impīgēr et sūb Hannībālē māgistro omnis belli artis ēdoctūs (Liv.), A man of energy, and who had been thoroughly instructed in the art of war under Hannibal.

d. In conditions, *under* : as,

Jussit eī praeium trībui sūb eā conditiōnē nē quid postea scrībēt (Cic.), He ordered a reward to be given him, under the condition that he should never write again.

e. In phrases of time—*during, in, just at* : as,

Nē sūb ipsā prōfectiōne milltēs oppidum irrumpērent, portās obstruīt (Caes.), That the soldiers might not burst into the town during the very embarkation, he builds up the gates\*.

1376. Sūb in composition with verbs denotes—*a. up* : as, subvēh, *carry up* (as a river); sūm (i. e. sūbīm), *take up*; surg (i. e. surrīg), *rise*; subdūc, *draw up*; sustīne, *hold up*. *b. under* : as, subēs, *be under*; subjāce, *lie under*; submerg, *sink*. *c. assistance* : as, subvēni, *come to assist*; succurr, *run to assist*. *d. succession* : as, succīn, *sing after*; succlama, *cry out after*. *e. in place of* : as, suffīc, *appoint in place of*; subpōn, *put in place of*; substītu, *set up in place of*. *f. near* : as, subēs, *be at hand*; subsēqu, *follow close after*. *g. underhand, secretly* : as, surrīp, *snatch away secretly*; sūborna, *equip secretly*; subdūc, *withdraw quietly*. *h. in a slight degree* : as, subrīde, *smile*; sūbaccūsa, *accuse in a manner*. *i. abundance*† : as, suffīc, *suppēt, be abundant*.

1377. Sūb in the composition of adjectives denotes—in a slight degree : as, sūbobsūro, *rather dark*; subfusco, *a light brown*.

1378. Subtēr is used generally with an accusative, rarely with an ablative, often without a noun. It signifies—*a. Under* : as,

Iram in pectōrē, cūpīditātem subter praecordiā lōcāvit (Cic.), Anger he placed in the breast, desire under the midriff.

Ferrē jūvat subter densā testūdīnē cāsūs (Virg.), They glory beneath the close array of shields to bear each chance.

Omnia haec, quae sūprā subterque, ūnum essē dixerunt (Cic.),

\* Compare the use of sūb with an accusative in phrases of time.

† This sense is connected with that of sūb, *up*. Compare the opposite : dēfic-ērē, *to be low, wanting*.



All these bodies, which are above and below, form one whole they said.

*b. Metaphorically, in subjection, under: as,*

*Virtūs omniā subter se hābet (Cic.), Virtue holds everything in subjection to her.*

1379. *Subtēr* in composition with *verbs* signifies—*a. under: as, subterlāb, glide underneath. b. secretly: as, subterdūc, withdraw secretly.*

1380. *Sūpēr* is followed both by an ablative and an accusative. With an ablative it signifies—*a. Over (without motion): as,*

*Destrictūs ensis cui sūpēr impia Cervicē pendet (Hor.), O'er whose unholy neck a drawn sword hangs.*

*b. Upon (without motion): as,*

*Pōtēras rēquiescērē mēcum Frondē sūpēr virīdī (Virg.), Thou mightest have reposed with me upon green leaves.*

*c. Concerning: as,*

*Vēlim cōgītes quīd āgendum nōbis sit sūpēr lēgātīōnē (Cic.), I wish you would consider what we must do concerning the embassy.*

1381. *Sūpēr* with an accusative denotes—*a. Upon (with motion): as,*

*Imprūdēns sūpēr aspīdem assīdīt (Cic.), Unwittingly he sits down upon an asp.*

*Alii sūpēr vallum praecīpītantūr (Sall.), Others are thrown headforemost upon the stakes.*

*b. Above in order (as at table): thus,*

*Nōmentānūs erat sūpēr ipsūm (Hor.), Nomentanus occupied the seat above him.*

*c. Beyond (but with a notion of greater height\*): as,*

*Proxīme Hispāniam Mauri sunt, sūpēr Nūmīdīam Gaetūhī (Sall.), Next to Spain are the Moors, beyond Numidia the Gaetuli.*

\* For example, in the instance quoted Sallust used the word because they were farther from the sea, and therefore probably higher.

*d. More, in amount : as,*

*Sātis superquē dictum est (Cic.), Enough and more than enough has been said.*

*e. Besides : as,*

*Pūnicum exercitum super morbum etiam fāmēs affecit (Liv.), The Punic army, besides sickness, suffered severely also from famine.*

1382. *Sūpēr* in composition with verbs signifies—*a. over : as, sūpervēni, pass over ; sūpērēmīne, project above ; sūperfund, pour over. b. abundance : as, supērēs, abound. c. remaining over, survival : as, sūpērēs, remain over, survive. d. in addition : as, sūper-addūc, bring in addition.*

1383. *Sūprā* denotes—*a. Upon, with motion : as,*

*Sub terra hābitābant nēque exiērant unquam sūprā terram (Cic.), They lived under ground and had never come out above the ground.*

*Et saltū suprā vēnābūlā fertur (Virg.), And with a bound he flies upon the spears.*

*b. Upon, in contact with : as,*

*Nereides sūprā delphīnos sēdentēs (Plin. H. N.), Nereids seated upon dolphins.*

*c. Over, at some distance above : as,*

*Eccē sūprā cāpūt\* hōmo lēvis ac sordīdus, sed tāmēn ēquestri censū, Cātiēnus ; etiam is lēniētūr (Cic.), See, there is ready to pounce down upon my head a fellow devoid of principle and honour, but yet of equestrian station, I mean Catienus. Even he shall be appeased.*

*d. Above, in order (as at table) : thus,*

*Accūbuēram apud eum et quīdem sūprā me Atticūs, infā Verriūs (Cic.), I had just set down to dinner at his house, and by the way Atticus sat next above me, Verrius below.*

\* Dr. Butler (Latin Prepositions, p. 121) has given this passage to prove that *supra caput* means *exceedingly*. He connects it with *levis*, though the words are separated by *homo*.

*e. Above, in amount : as,*

Caesa eō diē sūprā miliā viginti (*Liv.*), There were slain on that day above twenty thousand.

Etsi haec commēmōratiō vēreor nē sūpra hōmīnis fortūnam essē videātūr (*Cic.*), And yet what I am going to mention will be thought, I fear, to exceed the lot of man.

*f. In addition to, over and above, besides : as,*

Sūprā belli Sābīnī mētum id quōque accesserat (*Liv.*), Besides the fear of a Sabine war, there was this further trouble.

*g. In reference to former times, before : as,*

Paulō sūpra hanc mēmōriam servi ūnā crēmābantūr (*Caes.*), A little before the times which those now living can recollect, the slaves (of the deceased) used to be burnt with him.

*h. In referring to a preceding part of a book or letter, above : as,*

Ut sūprā dēmōstrāvimūs (*Caes.*), As we have shown above.

1384. Tēnūs signifies *reaching* to, and is used—*a.* With an accusative (very rarely): as,

Rēgiō quae virgīnīs aequōr ād Hellēs  
Et Tānaīn tēnūs immensō descendīt āb Eurō (*Val. Fl.*),  
The region which to the maiden Helle's sea  
And far as the Don from the vast East descends.

*b.* With an ablative of the singular, particularly with words in *a* or *o*: as,

Antiōchus Tauró tēnus regnārē jussūs est (*Cic.*), It was ordained that Antiochus should rule only as far as the Taurus.

*c.* With an ablative of the plural (very rarely): as,

Pectōribusquē tēnus mollēs ērectūs īn aurās  
Nāribūs et pātūlō partēm mārīs ēvōmīt ōre (*Ov.*),  
Chest-high upraised into the moving air  
From wide-spread mouth and nostrils vomits out  
One half the sea.

*d.* With a genitive of the plural, particularly in the consonant declension: as,

Et crūrúm tēnūs ā mentó pālěāriā pendent (*Vīrg.*),  
And leg-deep from the chin the dewlap hangs\*.

1385. Trans signifies—*a. On the other side of*: as,

Cōgīto interdum trans Tībērim hortōs ālīquos pārārē (*Cic.*), I  
think at times of purchasing some park on the other side of the  
Tiber.

*b. To the other side of*: as,

Trans Alpīs transfertūr (*Cic.*), He is carried to the other side of  
the Alps.

1386. Trans in composition signifies *across*: as, transmitt or trā-  
mitt, *send across*; transi, *go across*.

1387. Versūs (vorsum, versūs, versum) signifies *direction*: as,

Brundūsium versūs ībās (*Cic.*), You were going in the direction  
of (or towards) Brundusium†.

1388. Versūs is also used in conjunction with the prepositions  
ād and īn: as,

Ad ōcěānum versus prŏfīciscī jūbet (*Caes.*), He orders him to set  
out in the direction of the ocean.

In Itāliam versus nāvīgātūrūs ērat (*Sulpic. ad Cic.*), He was  
about to sail towards Italy.

1389. Uls, *on the other side of*, with an accusative (but rarely  
used): as,

Sācra ēt uls et cis Tībērim fiunt (*Varr.*), Sacrifices are offered  
both on yonder and on this side of the Tiber.

1390. Ultrā denotes—*a. On the other side of, beyond*: as,

Ultrā Siliānam villam est villūlā sordīda et valdē pūsillā (*Cic.*),  
On the other side of Silius' country-house is another of mean  
appearance and very small.

*b. To the other side of, beyond*: as,

Paulo ultra eum lŏcum castrā transtūlit (*Caes.*), He moved the  
camp to a spot a little beyond that place.\*

\* See also § 803.

† See also § 798.

c. Metaphorically: as,

Sunt certī dēnīquē finēs

Quōs ultrā citrāquē nēquit consistērē rectum (*Hor.*),

There are in short fixed limits

Beyond and short of which truth cannot halt.

Nōn ultra hēmīnam āquae assūmīt (*Cels.*), He takes **not** more than a pint and a half of water.

d. The same without a noun: as,

Estne ālīquīd ultrā, quō prōgrēdī crūdēlītās possit? (*Cic.*), Is there anything beyond this to which bloodthirstiness can go?

1391. In the examples already given, it has been seen that prepositions are at times placed after their nouns, although their name implies the contrary\*. In the old language this appears to have been the case with perhaps every preposition, and the practice prevailed to the last in some legal phrases. It may further be observed that—*a.* The preposition *cum* is always placed after the ablatives of the personal pronouns: as, *mēcum, tēcum, sēcum, nobiscum, vōbiscum*, and for the most part after the ablatives of the simple relative: as, *quōcum, quācum, quīcum, quībuscum*. *b.* The prepositions *tēnūs* and *versūs* always follow their case. *c.* The dissyllabic prepositions generally are more apt to occupy the second place than those which are monosyllabic. *d.* The relative † and the pronoun *hō* 'this,' when it occurs at the beginning of a sentence, have a tendency to throw the preposition behind them. *e.* When

\* It may be useful to compare the meaning of the term *case* with that of the term *preposition*. They both denote primarily the relations of place. They are both so intimately connected with the noun as to be pronounced with it, and even written with it, although printers have in this respect abandoned the authority of the best inscriptions and manuscripts. Thirdly, as the case ending is always added as a suffix, so also in the old language was the preposition. Hence there is no original distinction, either in essence or form, between a case-ending and a preposition. These considerations may perhaps tend to create in the mind a clearer notion of what a case is.

† This explains the form *quodā*, as compared to *ādeō*, and also *quamobrem, quemadmodum, quōcircā*.

an emphatic adjective or genitive accompanies a noun, this emphatic word commonly comes first, and is immediately followed by the preposition, which must then be considered as an enclitic attached to it, and should be pronounced accordingly.

1392. The preposition is occasionally separated from its noun. The words which may come between are included for the most part under the following heads: *a.* an adjective belonging to the noun; *b.* a genitive belonging to it; *c.* an adverb or case attached to that noun when it is a gerund or participle; *d.* the enclitics *ně, quě, vě*, although in the case of the monosyllabic pronouns, the noun as well as the preposition commonly precede these enclitics\*; *e.* the conjunctions which commonly occupy the second place in a sentence: *as, autem, ěnim, quidem, tǎměn, věrō*.

1393. The preposition may attach itself to the adjective in place of the substantive, or even to a genitive which depends upon the substantive, and the substantive itself be removed to a distance; or, lastly, the preposition occasionally is found before the verb†.

1394. Whether a preposition is to be repeated or not before each of two nouns, is to be decided by the intimacy of the connexion between them. When that intimacy is close, the nouns may be considered as one, and a single preposition will be sufficient. Thus, the *Aulerci* and *Lexovii* being close neighbours in the map of Gallia, one preposition is enough in :

*Exercitum In Aulercis Lexoviisque conlocavit (Caes.),* He posted the army in the country of the *Aulerci* and *Lexovii*.

1395. On the other hand, if the nouns be looked upon as very distinct, two prepositions are requisite: *as*,

*Satis et ad laudem et ad utilitatem profectum arbitratur (Caes.),*  
He thinks that sufficient progress has been made both for glory and for utility‡.

1396. When the antecedent and relative are dependent upon the

\* See § 836, 837.

† *As, Dum longus inter saeviat Ilia Romanaque pontus (Hor.).*

‡ Hence the preposition *inter* is often repeated: *as, Interest inter causas fortuito antegressas et inter causas naturales (Cic.).*

same preposition, the preposition may for brevity's sake be omitted in the relative clause, if the verb be not expressed : *as*,

*Mē tuae littērae nunquam in tantam spem induxērunt, quantam āliōrum (Cic.),* As for myself, your letters have never led me to entertain so strong a hope as those of other friends.

1397. If two prepositions have a common noun, that noun must be repeated in Latin (except in the case of those disyllabic prepositions which are used adverbially): *as*,

*Hoc non mōdō non prō mē, sed contrā me est pōtiūs (Cic.),* This, so far from being for, is rather against me.

### ADVERBS.

1398. An adverb, as its name implies, is commonly attached to a verb, and usually precedes it; but if the adverb is emphatic, it may commence or end the whole sentence; or if unemphatic, it may occupy the non-emphatic, that is, the second place\* in a clause.

1399. An adverb may of course be used with participles, and this usage is sometimes retained by them, even when they have become virtually substantives: *as*, *facto (n.)*, *dicto (n.)*, *responso (n.)*, &c. Thus,

*In ōdium addūcentūr advorsārii, sī quōd eōrum sūperbē, crūdēlīter, mālitiōsē factum prōfērētūr† (Cic.),* The opposite parties will be brought into discredit, if any tyrannical, cruel, or spiteful act of theirs be brought forward.

1400. An adverb often accompanies adjectives and adverbs, but is rarely found with substantives, and perhaps only under one of the two conditions: *a.* that the substantive shall be in apposition; *b.* that it shall be interposed between a substantive and its adjective or dependent genitive: *as*,

*a. Mārius septūmum consul dōmī suae est mortuōs (Cic.),* Marius in his seventh consulate died at his own house.

*Pōpūlus, lātē rex (Virg.),* A city that ruleth far and wide.

*E't heri semper lénitas verébar quorsum eváderet (Ter.),* And

\* See below: The order of words.

† Observe that if *factum* had not been a substantive, the pronoun must have been *quōd*, not *quōd*. See § 306.

master's constant gentleness, I was afraid what it would end in\*.

b. Omnes circā pōpŭlī (*Liv.*), All the states around.

1401. Adverbs are used in some phrases with the verb *ēs*, 'be,' when an adjective or participle might have been expected: as,

Uti nēquē vos cāpiāmīni ēt illi frustrā sint (*Sall.*), That you may not be deceived, and that the other party may be disappointed.

Aput vētēres dicta impūne ērant (*Cic.*), Among our ancestors mere words were unpunished.

Vēliae fui sānē lūbentē āpud Talnam nostrum (*Cic.*), At Velia I was indeed most comfortable at our friend Talna's.

### NEGATIVE PARTICLES.

1402. The simplest form of the Latin negative is *nē*†. On the other hand, *nōn* has some other element added to the simple negative, and is therefore more emphatic. Hence *nōn*‡ is used with the indicative, and with the subjunctive when a result is expressed, in which case the subjunctive evidently assumes the meaning of the indicative§.

1403. When *nōn* affects a single word in a sentence, it precedes it; when it affects a whole sentence, it commonly precedes the verb.

\* Even here it is far from certain that *sempēr* does not belong to *vērbar*.

† The same is the form of the English negative as it appears in our old writers. It also enters into the formation of *never* from *ever*. The particle enters into the formation of many Latin words: as, *nēquē*, *nēvē*, *nēmōn* (*ne-hēmōn* or *ne-hōmōn*), *nēfās*, *nunquam*, *nūtiqum*, *nēquāquam*. See also § 761.

‡ *Nōn* may possibly be formed from *nē* and *ūnum*, just as our English *no* is a corruption of *none*, i. e. *ne one*. Compare the German *nein*, from *ne ein*. Indeed the old Latin writers use the form *nēnū*, which seems more clearly to be a contraction of *ne ūnum*.

§ In the same way the French use the strengthened negatives—*ne.pas*, *ne..point*, *ne..rien*, in such phrases as *je n'irai pas*, *je n'irai point*, *je ne vois rien*, &c., where the particles *pas*, *point*, *rien*, severally represent the Latin nouns *passum*, *punctum*, *rem*. On the other hand their subjunctive mood commonly takes a simple *ne*.



Occasionally, in order that it may have great emphasis, *nōn* is placed at the beginning of a sentence, or at the beginning of the predicative part of a sentence, and in these cases it often becomes difficult to give a translation which shall not greatly alter the order of words\*: as,

*Nōn hōs pālūs, non silvæ mōrantur (Caes.),* No marsh, no woods restrain them.

1404. In sentences containing a main verb of thinking or saying, the negative, which really belongs to the infinitive mood, is at times for emphasis placed before these main verbs: as,

*Nōn existūmāvit suis simīlībūs prōbārī possē se esse hostem patriae, nisi mihi esset inimicūs (Cic.),* He thought that the men of his own stamp could never be satisfied he was a public enemy to his country, unless he was a private enemy of mine†.

1405. Between *nē*‡ and *quīdem* the word (or words, if intimately connected) on which the emphasis lies is always interposed: as,

*Egō ne ūtīlem quīdem arbītrōr essē nōbīs futūrārū rērum sciētiām (Cic.),* For my part I do not think it even expedient for us to know the future.

*Nē si cūpiam quīdem (Cic.),* Not even if I desired it.

1406. Where in English the conjunction *and* is followed by a negative pronoun or adverb, the Latin language commonly prefers *nēquē* accompanied by an affirmative pronoun or adverb: as,

*Nēque ex castris quisquam discesserat (Cic.),* And not a man had left the camp.

*Nēque ullam societatem confirmārī possē crēdīdī (Cic.),* And I thought that no alliance could be ratified.

*Nēque usquam est consiliō lōcūs (Cic.),* And there is nowhere room for deliberation.

\* In the commencement of Horace's Satire (I. 6), *Non quia Maecenas, &c. nāsō suspendis aduncō Ignōtos*, the negative is separated from the verb to which it belongs by nearly five lines.

† In the same way the Greeks use the order: οὐκ εφη, although the negative belongs to the following infinitive. In Latin also *nēga* probably owes its formation to the same principle, the negative in this word too belonging always to the accompanying infinitive.

‡ As *quīdem* is itself a word of strong affirmation, it was enough to use the simple negative *nē*.

1407. Similarly an intention to prevent anything is expressed in Latin by *nē* and an affirmative pronoun or adverb, although the English often uses the conjunction *that*, followed by a negative pronoun or adverb: as,

*Op̄erā dābātūr nē quōd iis collōquium inter se esset (Liv.)*, Pains were taken that they should have no conference with each other.

*Dispōsītīs explōrātōrībūs nēcūbi Rōmānī cōpias transdūcērent (Caes.)*, Scouts being placed at different points that the Romans might not lead their forces over at any point.

*Tū tāmēn eās ēpistōlas concerpitō nēquandō quīd ēmānēt (Cic.)*, You however will tear up those letters that nothing may ever ooze out.

1408. On the other hand where a result is desired, the conjunction *ūt* is employed with the negative pronouns, &c.: as,

*Tantīs impēdiōr occūpātiōnībūs ut scribendī fācultas nullā dētūr (Cic.)*, I am hindered by so many engagements, that I have no opportunity of writing.

*Obviam mihi sic est prōdītum, ut nihil posset fierī ornātiūs (Cic.)*, They came out to meet me in such a manner, that nothing could be more complimentary\*.

1409. But when a negative affects a single word or clause, *nōn*† is still used even in the cases spoken of in §§ 1406, 1407: as,

*Illī iūdices, sī iūdīcēs et non parrīcidae pātriae nōmīnandī sunt (Cic.)*, Those jurymen, if indeed they are to be called jurymen, and not rather parricides of their native land.

*Vētūs et nōn ignōbīlis dīcendī māgīstēr (Cic.)*, An old and not unknown professor of oratory.

*Non dīcērem, sī puēri essē culpam, ac non pātrīs existūmārem*

\* Thus in the following tables the words in the first column belong to clauses of purpose, those in the second to clauses of result:—

*nē* ..... *ut nōn*.

*nē quis* ..... } *ut nēmō*.

*nē quisquam* }

*nē quīd* ..... } *ut nīll*.

*nē quīdquam* }

*nē quandō* } *ut nunquam*.

*ne unquam* }

*nēcūbi* ..... *ut nusquam*.

*ne ullus* ..... *ut nullūs*.

† So also *nēmōn*, *nullo*, &c.

(Cic.), I should not have said so, if I had thought it was the boy's and not the father's fault.

1410. The adjective *nullo* and the indeclinable noun *nihil* are occasionally used emphatically for *nōn* and *nē*: as,

*Nihil nēcesse est ad omnis tuas littēras rescribēre* (Cic.), There is no necessity to reply to all your letters.

*Sextūs āb armis nullus discēdit* (Cic.), Sextus has not a thought of laying down the sword.

1411. An accumulation of negatives is common in Latin, so as to produce a strong emphasis (but attention must be paid to the position of *nōn* in such phrases\*): as,

a. *Non nihl ūt in tantis mālīs est prōfectum* (Cic.), Some progress has been made, considering the very unhappy position we are in.

*Nōn ignōrō quam sint incerti ānīmi hōmīnum* (Cic.), I am not ignorant how very fickle the feelings of the world are.

*Pōpulus sōlet non nunquam dignos praetērīre* (Cic.), The citizens are wont at times to pass by the worthy.

*Sē non nollē dixit* (Cic.), He said he was no way unwilling.

b. *Tuom consilium nēmō pōtest non laudāre* (Cic.), The course you are pursuing no one can avoid praising.

*Aperte ādūlantem nēmō non vīdet* (Cic.), A man who openly flatters, every one sees through.

*Nihil nōn aggrēdientūr hōmīnēs* (Liv.), Men will attempt anything.

1412. After a general negative, a second negative may be introduced under either of the following circumstances—*a.* when some word or phrase is made emphatic by being placed between *nē* and

\* Thus,

*non nihl* = *āliquid*.

*non nēmō* } = *āliquis*.

*non nullus* }

*non nunquam* = *āliquando*.

*non nusquam* = *ālicūbi*.

*nihil nōn* = *omniā*.

*nēmō nōn* = *omnēs*.

*nullus nōn* = *omnis*.

*nunquam nōn* = *sempēr*.

*nusquam nōn* = *ūbiquē*.

Similarly *non mōdō* —, *non tantum* —, mean 'so much and more besides'; whereas *mōdō nōn* —, *tantum nōn* —, mean 'something just short of—'

quidem; and *b.* when the main clause is divided into two or more, of which each has its own negative\*: as,

- a.* Adventus noster nēmīnī nē mīnīmō quidem fuit sumptuī (Cic.), Our arrival was not even the least expense to any one.  
*b.* Sic hābeas nihil tē mihi nec cāriūs essē nec suāviūs (Cic.), Be assured that there is nothing either dearer or sweeter to me than yourself.

1413. After clauses containing words compounded with *nē*, a second clause is sometimes introduced which requires that the affirmative notion †, instead of the negative, should be supplied: as,

Nēgant Caesārem in condītiōnē mansūrum, postulātāque haec ab eo interpōsita essē, quōmīnūs ā nōbis pārārētūr (Cic.), They say that Caesar will not abide by the terms, and that these demands have been put forward by him to prevent our making preparations.

Nēmo extūlit eum verbis qui itā dixisset ut qui ādissent intelligērent quid dicēret, sed contempsit eum quī mīnūs id faciēre pōtuisset (Cic.), No one ever extolled a man for speaking so as to make himself intelligible to those present, but all despise one who is unable to do so‡.

1414. A negative will often extend its influence over a second clause attached to the first by *aut* or *ve*: as,

Nēquē consistendi aut ex essēdis dēsiliendi fācultātem dēdērunt (Caes.), Nor did they give (them) an opportunity of halting or leaping down from their war-chariots.

Nōn ūbivis cōramvē quibuslibēt (Hor.), Not anywhere or before any people.

1415. The negative in *nē*—quidem, when followed by a common

\* Occasionally a double negative with the power of a single negative occurs through carelessness: as, Quos non mīseret nēmīnis (apud Fest.), Who don't pity no one.

† *i.e.* for *nēga*, 'deny,' *dic*, 'say'; for *nōl*, 'be unwilling,' *vōl*, 'wish'; for *nēmo*, 'no one,' *omnes*, 'all.' As regards *nēga*, see § 1404. Compare too Horace, Serm. i. 1—3, *Nēmō...vīvat, laudet* (*i.e.* omnes laudent).

‡ Observe that *nēmō extūlit* has caused *contempsit* to be an aorist as well as a singular, though the present is required by the sense.

predicate, often extends its influence over a preceding clause beginning with *non* *mōdō*: as,

*Assentātiō non mōdō āmaicō sed nē libērō quīdem digna est (Cic.),*  
*Flattery is unworthy not merely of a friend, but even of a free-*  
*man.*

*Sēnātui non solum iuvārē rempublicam, sed nē lūgērē quīdem*  
*licuit (Cic.),* The senate were forbidden not merely to assist,  
 but even to mourn over their country\*.

1416. In jussive and imperative sentences, and in subjunctive clauses dependent upon *ut* or *ne*, *neve* is used rather than *neque* or *et ne*: as,

*Suis praedixerat ut Caesāris impētum exciperent nēve sē locō mō-*  
*vērēt (Caes.),* He had told his men beforehand to wait for  
 Caesar's attack and not move from their ground.

*Hōmīnem mortuom in urbē nēve sēpēlitō neve ūritō (apud Cic.),*  
 Neither bury nor burn a corpse in the city.

#### INTERROGATIVE PARTICLES.

1417. The simplest interrogative particle is the enclitic *nē*, which is affixed to that particular word on which the question turns, whether verb, substantive, adjective or particle: as,

*Pōtestnē Crassē, virtūs servirē? (Cic.),* Is it possible, Crassus,  
 that virtue should be a slave?

*Apollīnemnē tū Dēlium spōliāre ausūs ēs? Illinē tū templō tam*  
*sanctō mănūs impiās afferrē cōnātūs ēs? (Cic.),* Was Apollo  
 of Delos the god whom you dared to despoil? Was that the  
 temple with all its sanctity on which you attempted to lay  
 your unholy hand?

*Nūllon egō Chremētis pacto adfīnitatem ecfūgere potero? (Ter.),*  
 Is there no way in which I shall be able to escape a marriage  
 into Chremes' family?

*Quid coeptās Thrāso? Egōne? (Ter.),* What are you after,  
 Thraso? What am I after?

\* It is in such passages as these that *nōn mōdō* is said to be used for *nōn mōdō nōn*.

Sicīne āgis? (*Ter.*), Is *this* the way you act?

I'hicone crēdere ea quae dixi oportuit te? (*Ter.*), If you must needs believe what I said, ought you to have done so *at once*?

1418. A question is often asked without any interrogative particle: as,

Rōgas? Non vidēs? (*Ter.*), Do you ask? Don't you see?

Nēqueo te exorāre ut maneas trīduom hoc? (*Ter.*), Can I not prevail upon you to wait the next three days?

Clōdiūs insīdias fēcit Mīlōnī? (*Cic.*), Did Clodius waylay Milo?\*

1419. In direct† questions the particle *num* commonly implies the expectation of an answer in the negative, and *nonne* one in the affirmative: as,

Num fācti Pamphīlūm piget? Num ejūs color pudōris signum usquam īdicat? (*Ter.*), Is he sorry for his conduct? No. Does his colour show any sign of shame? No.

Quid cānis, nonnē sīmīlis lūpō? (*Cic.*), Well and the dog, is he not like the wolf? Of course he is.

1420. In simple indirect questions (not commencing with an interrogative pronoun‡) *ne* is commonly employed, sometimes *num*: as,

Videāmus prīmum, deōrumnē prōvidentiā mundus rēgātur, deīndē consūlantnē rēbūs hūmānīs (*Cic.*), Let us consider first whether the universe is governed by the foresight of the gods, secondly, whether they provide for the welfare of man.

Spēcūlārī jussī sunt, num sollicitātī ānīmī sōciōrum ā rēge essent (*Liv.*), They were directed to be on the look-out to find whether the king had been tampering with the allies.

1421. The particle *an* is not used in the simple direct question; and in the simple indirect the best writers seldom use it except in the phrases *nescio an*, *haud scio an*, *dūbīto an*, *incertum an*: as,

Est id quīdem magnum atque haud scio *an* maxūmum, sed tibi

\* In many of these cases it would be perhaps better to consider the words as an assertion either put ironically or in the name of the other party. Thus: Clodius waylaid Milo, you say.

† See § 1134 and note.

‡ Such as *quī-s*, *ūbi*, *undē*, *quō*, *quandō*, &c.

commūnē cum multis (Cic.), True, that is an important matter, and I would almost venture to say the most important of all, but still it is common to you with many.

Hoc dijūdicārī nescio an numquam\*, sĕd hōc sermōnē certē non pōtest (Cic.), The decision of this point I am strongly inclined to think can never take place, but certainly not through the present conversation.

Mōriendum certe est, ēt īd incertum ān hōc ipsō diē (Cic.), Die we must, some time or other, and possibly this very day.

1422. The use of *si* (and *si forte*) in indirect questions is very rare, except in phrases where *hope* or *expectation* is expressed or implied (*if perchance*): as,

Expectābam sī quid de eō consiliō ad mē scribērēs (Cic.), I was waiting to see whether you would write anything to me about this plan.

Hostes circumfunduntūr ex omnībus partībus sī quem ādītum rĕpĕrīrē possint (Caes.), The enemy pour round on every side in hopes they may find some place to enter at.

1423. The term *disjunctive question* is used to denote those cases where one or more alternatives are added (which in English are preceded by the word *or*). The forms used, alike for direct and indirect questions, are the four which follow: *a.* ūtrum† —, ān‡ —; *b.* — nē, ān —; *c.* —, ān —; *d.* —, — nē: as,

\* In many of the ordinary editions the negative in these phrases has been deprived of its first letter. Thus Ramshorn, p. 710, quotes *nescio an ulli* from Cic. ad Fam. ix. 9, though the best MSS. have *nulli*. See Orelli's edition.

† Num is limited in its use to the simple question. Yet at times it *appears* to be used in disjunctive questions, because at the close of that simple question which alone was intended at starting, it suddenly occurs to the writer (see § 1426) to draw attention to the absurdity of some alternative which he attaches as usual by the particle *an*. See Madvig's Opusc. ii. 230.

‡ Care must be taken not to confound with disjunctive questions those in which, although the English language uses the same particle, there is really no opposition between the parts, but all may be equally denied or affirmed, so that *aut* and *non* must be interposed: as, Quid ergo, sōlem

a. *Utrum nescis quam alte escendēris, ān id prō nihilo hābēs?* (*Cic.*), Which is the right explanation of your conduct; that you do not know to what a high station you have risen, or that you set no value upon it?

*Id āgītūr ūtrum hāc pētitiōne an proxūmā praetor fīās* (*Cic.*), The question is this, whether you are to be praetor this election or next.

b. *Dicamne huic, an non dicam?* (*Ter.*), Shall I tell this person, or shall I not tell him?

*Quaero eum, Brūtīnē sīmīlem mālis, ān Antōnī* (*Cic.*), I ask whether you would wish him to be like Brutus or Antony.

c. *Sortiētūr, an nōn?* (*Cic.*), Shall he cast lots or not?

*Incertum ērat, bellum an pax cum Celtībēris esset* (*Liv.*), It was uncertain whether they were in a state of war or peace with the Celtiberians.

d. *Sunt haec tuā verbā, necnē\*?* (*Cic.*), Are these your words or not?

*Nihil intēressē pūtant, vāleāmūs aegrinē sīmūs* (*Cic.*), It makes no difference they think, whether we are well or ill.

1424. The forms: — nē, — nē; ān —, ān —; are found in the poets (and but rarely elsewhere): as,

*Quī tēneant ōrās, hōmīnesnē fēraene,*

*Quaerērē constituit* (*Virg.*),

Who occupy the borders, men or beasts,

He resolves to ask.

*Saepē mănūs ōpērī tentantēs admōvēt, an sit Corpūs ān illūd ēbur* (*Ov.*), Oft his hands he moveth to the work, trying whether that before him be flesh or ivory.

1425. The old construction with *ūtrum* has after it — nē, ān —: as,

*Utrum ērāt ūtilius, suisnē servīre an pōpūlō Rōmāno obtempē-*

*dicam aut lūnam aut caelum deum?* (*Cic.*), What then, shall I apply the name of a god to the sun, or to the moon, or to the sky?

\* *Nē* in the second part of a direct question is rare, and perhaps limited in the best writers to the form *necnē*. So *ūtrum*—, *necnē* occurs in an indirect question. The Pseudo-Nepos has *ūtrum* —, *mātreznē*, &c.



rārē? (*Cic.*), Which was the more expedient course, to be slaves to countrymen of their own, or to meet the wishes of the Roman people?

Utrūm, studione id sibi habet an laudī putat Fore sī perdidit gnātum? (*Ter.*), Does he look upon this as an amusement, or does he think it will be a credit to him if he ruin his son\*?

1426. It has been seen that *an* is the particle ordinarily used before the second part of a question. Hence *an* (or *an vero*) is well adapted for those cases where a statement is immediately followed by the alternative put in the form of a question: as,

Nēcessest quod prōnuntiās, Id aut esse aut nōn essē. An tū diālecticis ne imbūtus quidem es? (*Cic.*), What you put forward must needs either be or not be. Or are you not acquainted with even the first elements of logic†?

Ad mortem tē Cātīlinā dūcī jamprīdem oportēbat—an vērō Scīpiō Gracchum privātus interfēcīt, Cātīlinam nos consules perfērēmūs? (*Cic.*), Death, Catiline, ought long ago to have been your fate—or does any one really pretend, that when Scipio, though a private man, slew Gracchus, the consules of Rome are to tolerate Catiline?

Nōs hic te expectāmūs ex quōdam rūmōre, an ex littēris tuis ad alios missis (*Cic.*), We meanwhile are expecting you here on the authority of some rumour, or (am I right?) letters of yours to some other people‡.

\* The particle *nē* is at times added to the interrogative pronouns and also to the particles *num* and *an*: as, quīnē, quōnē, quantānē, ūternē, ūtrumnē, numnē, annē. But care must be taken to distinguish those elliptical phrases where the relative and not the interrogative pronoun precedes *nē*. Thus, *Ter. Phorm. v. 8. 29.*: *Chr.* Argēntum jube rescribi. *Ph.* Quodne egō discripsi pōrro illis quibus debui?—*Ch.* Order the money to be repaid. *Ph.* What, the money which I paid away forthwith to those creditors I spoke of? And again, *Ter. Andr. iv. 4. 29*: *Quemne egō heri vidi ad vōs adferri vēsperi?* What, the child which I myself saw being carried to your house yesterday evening?

† Which must be the case if you deny my-proposition.

‡ Hence in Tacitus *an* is used almost with the sense of *vel*: as, *Finem vitæ sponte an fāto implēvit*, He ended his life by an act of his own, or it may be, by a natural though sudden death.

1427. An answer in the affirmative may be expressed by *etiam*, *ita* or *ita est*, *sic* or *sic est*, *verum*, *vero*, *factum*, *sane*, *maxime*, *quidni?*, *admodum*, *oppido*, *plane*, &c., by a personal pronoun with *vero*, or lastly by the verb of the preceding sentence repeated\*: as,

*Haecine tua domus est? Ita (Plaut.)*, Is this your house? Yes.

*Novi tibi quidnam scribam?—quid?—etiam (Cic.)*, Have I any news to write to you?—Any news?—Yes.

*P. Itane patris ais conspectum veritum hinc abiisse? G. admodum. P. Phanium relictam solam? G. Sic†. P. Et iratum senem? G. Oppido, (Ter.)*, *P.* Do you really mean that, afraid to face his father, he is gone off? *G.* Precisely. *P.* That Phanium has been left by herself? *G.* Just so. *P.* And that the old man is in a passion? *G.* Exactly.

*A. Dasne hoc? B. Do vero (Cic.)*, *A.* Do you admit this? *B.* Yes, I do admit it.

1428. An answer in the negative may be expressed by *non*, *minime*, *nihil minus*, &c.: as,

*Cognitorem adscribit Sthenio. Quem? Cognatum aliquem? Non. Thermitanum aliquem? Ne id quidem. At Siculum? Minime. (Cic.)*, He appoints an attorney to act for Sthenius. Whom, think you? Some relative? No. Some inhabitant of Thermania? Not even that. Still a Sicilian of course? By no means.

1429. *Imo* seems to have signified properly an assent with an important qualification, (but from carelessness it is used at times where the correction amounts to a total denial): as,

*Vivit? Imo etiam in senatum venit (Cic.)*, Is he alive? Yes indeed he is, and more than that, comes into the senate.

*Causa igitur non bona est? Imo optima, sed agitur foedissime (Cic.)*, The cause then is not a good one? A good one, nay, the best of causes, but it will be supported most disgracefully.

*A. Sic hunc decipis? D. Imo enimvero hic Antipho me decipit*

\* At times the affirmation is understood without a formal expression: as when a reply begins with: *At*, 'true but'; *At enim*, 'true but beyond a doubt'; *et quidem*, 'true and no less truly.'

† Just as *si*, 'so', 'yes', is used in French, &c.

(*Ter.*), *A.* Is this the way you cheat this poor fellow? *D.* Not exactly so; it is this poor fellow, Antipho, who is cheating me\*.

### COPULATIVE CONJUNCTIONS.

1430. Of the three copulative conjunctions, *tě*, *quě*, *atquě* (*śc*), the enclitic *quě* is more particularly employed to attach something subordinate to what precedes and unites two things more closely together into one: as,

*Sōl's et lūnae rēliqūorumquě sīdērūm ortūs* (*Cic.*), The rising of the sun and moon and the other stars.

*Sēnātus pōpūlusquě Rōmānūs*, The senate and people of Rome.

1431. Long phrases are connected commonly by *et*, sometimes by *que*, rarely by *atque*; whereas all three are employed to connect words or short phrases, except that *que* is never attached to those demonstrative pronouns or adverbs which end in *c*.

1432. When two words or phrases are to be united, a still stronger union is effected by employing a pair of conjunctions. Thus—*a.* *ēt — et —* is employed either with single words or long phrases. *b.* *— quě, — quě* is used in the connection of relative clauses, and sometimes with a pair of words the first of which is a pronoun; and also generally in the poets. *c.* *— quě, et —†* is limited to single words, of which again the first is often a pronoun: as,

*a.* *Nihīl est ēnim sīmūl et inventum et perfectum* (*Cic.*), For nothing was ever both invented and perfected at once.

*b.* *Quīquě Rōmae, quīque in exercitū ērant* (*Liv.*), Both those at Rome and those in the army.

*Mēquě regnumquě meum* (*Sall.*), Both myself and my sceptre.

*Aliī fontemque ignemquě fērēbant* (*Virg.*), Others the limpid stream and fire were bearing.

\* A friend and colleague has suggested that *īmō* is merely a contraction of *in mōdō*, 'in a manner,' and refers to the arguments I have put forward elsewhere ('Alphabet,' p. 141), to show that *mōdō* when used as an adverb had a monosyllabic pronunciation.

† This form occurs in Sallust, not in Cicero.

1433. When more than two things are to be united, of which no one is to be more closely united to one than to another, the following forms are admissible :

a. *et* —, *et* —, *et* —

b. —, *et* —, *et* —

c. —, —, — *quē*.

d. —, — *quē*, — *quē*\* : *as*,

a. *Is et in custodiam civis dedit, et supplicatōnem mihi decrevit, et indices praemiis affecit (Cic.)*, This person has ordered citizens into custody, has voted a public thanksgiving in my name, has rewarded the informers.

b. *Admirari soleo gravitatem et iustitiam et sapientiam Caesaris (Cic.)*, I always admire the high principle, and justice and wisdom of Caesar.

c. *Urbem pulcerrimam florentissimam potentissimamque esse voverunt (Cic.)*, They wished Rome to stand foremost in splendour, prosperity, and power.

d. *A cultu provinciae longissime absunt, minimeque ad eos mercatores saepe commeant, proximique sunt Germanis (Caes.)*, They are farthest from the civilization of the province, are visited very rarely by merchants, and lie nearest to Germany†.

1434. When of the words or phrases to be united, the union is to be closer between some than others, more than one of the conjunctions *et*, *quē*, *atque* must be used; and thus the Latin language has great power in grouping together the different parts of a sentence according to their importance‡ : *as*.

*Caedes atque incendia, et legum interitum, et bellum civile ac domesticum, et totius urbis atque imperi occasum appropinquare dixerunt (Cic.)*, Massacres and conflagrations, the anni-

\* Very rarely —, *atque* (*ac*) —, *atque* (*ac*) —.

† The poets often attach a *quē* to the first, as well as all the following members of a series : *as*, *Oblitus regisque ducumque meique (Ov.)*, Forgetful of prince, of chiefs, of me.

‡ Cicero at times in his orations purposely uses *et* alone throughout a long period to connect all the single words and phrases and clauses, whether long or short, his object being rather to deluge his hearer's mind with a superfluity of ideas, than to place them in due subordination before him.

hilation of law, civil and domestic war, the downfall of the city and the empire, all these were approaching they said.

Illud signum sōlis ortum, et fōrum cūriamquē conspicit (Cic.),  
Yonder statue looks upon the rising sun, and the forum and senate-house\*.

Nāvigantēs indē pugnātum ad Līlybaeum fūsasque et† captās hostium nāvis accēpērē (Liv.), As they were sailing thence they received the news that a battle had been fought off Lilybaeum, and that the enemies' ships had been all put to flight or† taken.

Itaque prōductis cōpiis ante oppidum considunt; et proximam fossam crātibūs intēgunt atque† aggere explent, sēque ad ēruptionem atque omnis cāsūs compārant (Caes.), Accordingly having led out their forces they take a position before the town; and the first ditch which presented itself they bridge over with hurdles, or† fill up with earth, at the same time that they prepare against a sally and every other mischance‡.

1435. There are three modes by which an enumeration is made so as to be highly impressive:—*a.* that already mentioned (in § 1433.) with the prefixed and repeated *et* (called *Polysyndeton*); *b.* a simple enumeration without conjunctions (called *Asyndeton*); *c.* a repetition of some word at the beginning of each clause (called *Anaphora*): thus,

*b.* Semp̄r audax, pētūlans, lūbidinōsūs (Cic.), Always daring, mischievous, sensual.

Quid vōluērit, cōgītārit, admisērit, nōn ex crimīne est pondērandum (Cic.), His criminal wishes, intentions, actions, are not to be measured by the charges of his accuser.

\* The omission of the word *the* before *senate-house* has the same effect of bringing the latter pair of nouns nearer together, as the change of conjunction has in Latin.

† This disjunctive use of *et* and *atque* is not uncommon.

‡ If every one of the three conjunctions be translated by *and*, the repetition at once offends the ear and confuses the mind. The variety of stops in our modern printing enables us to make that distinction visible to the eye, which the Romans made sensible to the ear also by a variety of conjunctions. See *Journal of Education*, iv. 135.

- c. Erepti estis sine caede, sine sanguine, sine exercitu, sine dimicatione (Cic.), You have been rescued without a massacre, without bloodshed, without an army, without a struggle.

1436. An omission of a conjunction between two words is—  
a. common in the old language and public formulae; b. the regular construction with words or phrases opposed to one another; and c.\* occasionally used in a light and lively style for the sake of brevity:  
as,

- a. Rogationem promulgavit, vellent juberent † Philippo regi bellum indicere (Liv.), He put up a public notice of his intention to take the pleasure and order of the people for declaring war against king Philip.

Lex Aelia Sentia (Gaius), The law passed by Aelius and Sertius. Usus fructus ‡ est ius alienis rebus utendi fruendi salva rerum substantia (Paul. in Dig.), The usufruct is the right to the use and produce of property belonging to others, without detriment to the property itself.

- b. Ne cursem huc illuc via deterrima (Cic.), That I may not keep running first to this place and then to that along the worst possible road.

Omnia, minus maxima, ad te mitti sciebam (Cic.), All the news, from the most unimportant to the most important, I knew was regularly sent you.

Quum diu anceps fuisset certamen, et Saguntinis § quia praeter spem resisterent crevisset animi, Poenus quia non viciisset pro victo esset, clamorem repente oppidani tollunt (Liv.), When the contest had been for a long time doubtful, and the

\* See Madvig's Gramm., p. 405.

† More literally: He advertised a bill asking whether they wished and ordered that war should be declared against king Philip.

‡ Thus what was originally two independent words became almost one; still the accusative is *usum fructum*.

§ In the passages where long clauses are opposed, the writer takes care to place opposed words at the beginning of each clause, as here: *Saguntinis...*, *Poenus...* Where the phrase is a short one, this is not necessary, as in Cic. in Cat. ii. 11. *Quibus nos suppeditamus, eget illis*, Of which we have abundance, while he has none.

spirit of the Saguntines was increased because they had up to this time made a resistance beyond their hopes, while\* the Carthaginian was as good as defeated because he was not already victorious, the townspeople suddenly set up a shout†.

c. Adĕrant āmīcī, prōpinquī (Cic.), His friends, connections were present.

In fēris īnesse fortītūdīnem saepĕ dicīmūs, ūt īn ĕquīs, īn leōnībūs (Cic.), We often attribute courage to a beast, as the horse, the lion.

1437. When clauses follow one another without any conjunctions to connect them, the same order is used in each (except that an inversion is admissible in the last clause): as,

Ad hoc praeusti artūs, nīvē rīgentes nervī, quassātā fractāque armā, claudi ac dēbīlēs ĕquī‡ (Liv. xxi. 40), In addition to this their limbs are frostbitten, their muscles stiffened by the snow, their arms shattered and broken, their horses lame and exhausted.

Is mōtus terrae multārum urbium magnas partīs prostrāvit, mārē flūmīnībūs invexit, montis lapsu īngentī prōruit (Liv. xxii. 5), This earthquake threw down a great portion of many cities, carried the sea up rivers, caused fearful avalanches§.

1438. With adjectives and adverbs of comparison||, the conjunctions ĕt and quē are used in such a manner that the two things compared are brought together and under a common construction, while the adjective or adverb of comparison either precedes or fol-

\* This conjunction is almost necessary in the English translation, when two opposed clauses are attached by a conjunction to another sentence.

† Compare also the use of such opposed clauses after *an* in § 1426; and see 'Journal of Education,' iv. p. 140, &c.

‡ After *nervī*, the editions have: *membra torrida gelu*—which, to say nothing of the substantive preceding the epithet, is evidently a mere marginal interpretation of *praeusti artus*.

§ Here again our editions insert after *prostrāvit*, *āvertitquē cursū rāpidōs amnēs*, which is evidently an interpolation.

|| This word is here used in a wide sense, so as to include such adjectives as *aequo*, *pār*, *sīmīli*, *dissīmīli*, *īdem*, *ūno*, *duo*, *dūplīc*, &c. and the adverbs *aequē*, *pārītēr*, *sīmūl*, *ūnā*, &c.

lows the things compared; but the adverb is sometimes interposed after the first of the things compared, as a sort of enclitic. Thus, if we include the double and single use of each conjunction, there are six varieties:—

- a. *Strēnui militis et boni imperatoris officia, simul exsequēbātur* (*Sall.*), He was performing the parts at once of a zealous soldier and a good general.
- b. *Cui simul et Volcatio pecunia numerata est* (*Cic.*), The money having been paid to him and Volcatius at the same time.
- c. *Nihil est enim, simul, et inventum et perfectum* (*Cic.*), For nothing was ever invented and brought to perfection both at the same time.
- d. *Alienata mentē, simul, luctu metūque* (*Liv.*), Their minds distracted by the double feeling, of sorrow (for their mother's death) and fear (for themselves).
- e. *Hoc, principium simul omenque belli* (*Liv.*), This, at once a commencement and an omen of the war.
- f. *Pārter, cōmitique onerique timentem* (*Virg.*), Fearful alike for his companion and for the load upon his back.

1439. The use of *atque* with adjectives and adverbs of comparison is much more free, as neither an identity of construction nor the close union of the things compared is essential. Thus,

*Mē cōlit et observat aequē atque illum* (*Cic.*), He pays as much respect and attention to me as to him.

*Sī quī dicātūr alium occidisse ac voluerit* (*Cic.*), If a person were charged with having killed a different person from what he had intended.

*Par dēsiderium suū reliquit ac Ti. Gracchus reliquerat* (*Cic.*), He died as much regretted as Tiberius Gracchus had done.

1440. *Et* is occasionally used in the sense of 'also,' 'too,' even in the best writers\*, but for the most part only in certain combinations: *as, sed et, simul et, sic et.*

1441. *Quē* in the poets is sometimes placed, not after the second of the two words compared, but after a word which is the common predicate of both clauses: *as,*

\* See Allen's 'Doctrina Copularum,' p. 52.



*Insānum te omnes puērī clāment*\**quē puellae* (*Hor.*), The mad-man! all would exclaim, both boys and girls†.

1442. The poets take the liberty of placing *que* behind a *later* word than the first of its clause, particularly in a pentameter line:  
as,

*Quam maestūs āb alto*  
*Ilīōn, ardentēs respīcēretquē deōs* (*Tib.*),  
As in sadness from the deep  
He looked behind on Ilion and his burning gods.

1443. The construction *nēquē* — *et* —, and also that of *et* — *nēquē* — deserve attention, because they differ from the English idiom. Thus,

*Pātēbat via et certā nec longā* (*Cic.*), A road lay open to them which had the double advantage of being certain and not long.  
*Vōluptātēs āgrīcōlārū nēc ulla impēdiuntur sēnectūte, et mihi ad sāpientis vitā proxīmē videntūr accēdēre* (*Cic.*), The pleasures of the farmer (have a twofold recommendation: they)‡ are never obstructed by old age, however advanced, and they seem to me to approach most nearly to the life a wise man would lead.

### DISJUNCTIVE CONJUNCTIONS.

1444. The difference between *aut* § and *vel*, though commonly translated by the same word in English, is marked. *Aut* divides two notions essentially different, while *vel* marks a distinction either not essential in itself or unimportant in the mind of the speaker, so that it is often used to correct a mere expression. When they are repeated, the distinction becomes still more marked. In the construction *aut* — *aut* —, the denial of one clause is an affirmation of the other. Whereas in the construction *vel* — *vel* — all the clauses may coexist or not, the speaker merely expressing

\* A construction that probably began with a repetition of the predicate: *puērī clāment clāmentquē puellae*.

† See Allen's 'Doctrina Copularum,' p. 120.

‡ Or the words within brackets might have been omitted, and the word *and* exchanged for *at the same time that*.

§ See § 840, note §.

his indifference as to a choice between them. Lastly, *vel* is used with superlatives and in other phrases with the sense of 'even,' or perhaps more precisely 'if you like\*.'

a. Audendum est aliquid universis, aut omnia singulis patiendā (*Liv.*), We must make a bold effort in a body, or else every individual must suffer the worst.

Aut occubuissem honeste, aut victōres hōdiē vivērēmūs (*Cic.*), Either I should have fallen honourably, or else we should have been now living as conquerors.

b. Magnūs hōmo, vel pōtius summus (*Cic.*), A great man, or rather the greatest of men.

Una atque altēra aestās vel mētū vel spē vel poenā vel praemiis vel armis vel lēgibus pōtest tōtam Galliam sempiternis vinculis adstringērē (*Cic.*), One or two summers, by the influence of fear or hope or punishment or rewards or arms or laws (I care not which), may bind all Gallia in chains to eternity.

c. Vidētur vel mōri sātius fuissē quam essē cum his (*Cic.*), It seems to me that even death would have been better than to live in the company of these people.

Vestrā causā mē lōquī quae lōquor, vėl eā fidēs sit (*Liv.*), That it is for your sake that I say what I do say, let even this be a security to you.

Cūjūs eō tempōrē vel maxūma āpud rēgem auctōritās ērat (*Liv.*), Whose influence with the king at this time was the very greatest†.

## VARIOUS CONJUNCTIONS AND ADVERBS.

1445. *At* denotes rather addition than opposition. It is commonly employed after a concession, especially,—

\* It will be seen that all the meanings here given to *vėl* are consistent with its being in origin a jussive of *vōl*, 'wish,' in the sense of 'make your own choice.' See § 840, note ‡.

† The use of *vėl* agrees nearly with that of *vėl*, from which it is probably formed; but it is always an enclitic, and occurs more frequently in poetry than in prose.

a. after *si*, in the sense of *yet, still*: as,

*Sī minus supplicio affici, at custodiri oportēbat (Cic.),* If it was not right they should be severely punished, still they ought to have been guarded.

*Si non bonam, at aliquam rationem afferre solent (Cic.),* They usually bring forward, if not a good reason, yet some reason.

b. In a reply, when a proposition of the other party is assented to, but at the same time rendered useless for his purpose by some addition: as,

*Nunquam nisi honorificentissum Pompeium appellat.—At in ejus personā multā fecit asperius (Cic.),* He never speaks of Pompey except in the most complimentary terms.—Precisely so, but in dealing with him he acted on many occasions somewhat roughly.

c. Hence it is employed to anticipate an opponent's objection, in which case the verb *inquiēs* or *dicēs* is commonly omitted, and not unfrequently the particle *enim* or *verō* added: as,

*At sunt morosi et difficiles senēs (Cic.),* But you will tell me, old men are cross and difficult to please.

*At enim Q. Cātulūs ab hac rationē dissentit (Cic.),* True, I shall be told, but Quintus Catulus dissents from this view.

d. It denotes a sudden emotion of the mind, and is employed in sudden transitions in a speech: as,

*Exi foras scēleste. At etiam restitās? (Ter.),* Get out of the house, you scoundrel. What! do you still resist?

*Narrābat se hunc neclēgere cognatū suū. At quē virū? (Ter.),* He often told me that this kinsman took no notice of him. And yet what a noble creature he was!

e. Hence the repeated form *attāt*, *i. e. atatat*\*, is used to mark a sudden discovery: as,

*Attāt hoc illūd est (Ter.),* Ah, ah, I see it then, this explains that business.

1446. *Autem* strictly denotes *again*, and is never used in the sense of opposition, but real addition. It never occupies the first place in a clause. Its significations are—

\* See § 24.

*a. Again: as,*

Tum autem hoc timent (Ter.), Then again she is afraid of this.

Sed quid ego haec autem nequiquam ingrata revolve (Virg.),

But why do I again in vain turn over these unwelcome thoughts?

Porro autem alio (Ter.), And ere long with another again.

*b. On the other hand: as,*

Necque enim tu is es qui quid sis nescias; necque autem ego sum ita demens ut, &c. (Cic.), Nor indeed are you the person not to know what is due to you, nor on the other hand am I so mad as, &c.

*c. And (especially in a parenthesis): as,*

Diogenem adulescens, post autem Panaetium audierat (Cic.), He had attended the lectures of Diogenes when a young man, and afterwards those of Panaetius.

Neminem conveni (convenio autem quotidie plurimos) quin omnes mihi gratias agant (Cic.), I have met no one (and I daily meet very many), but they all thank me.

*d. But, especially in adding the new propositions of a syllogism: as,*

Si amitti vita beata potest, beata esse non potest. Quis enim confidit sibi semper id stabile permansurum quod fragile sit? Qui autem diffidat perpetuitati bonorum suorum, timeat necessest, ne aliquando, amissis illis sit miser. Beatus autem esse in maximarum rerum timore nemo potest. Nemo igitur beatus esse potest (Cic.), If happiness can be lost, it cannot be happiness. For who feels sure that that will always remain stable to him which is in itself frail? But if a man feels no security in the continuance of his blessings, he must needs be afraid of some time or other losing them and so becoming miserable. But no one can be happy when in fear about matters of the greatest importance. Consequently no one can be happy.

1447. Demum is strictly an adverb of time, and signifies—*a. At last*, a very long time having preceded: as,

Ego novos maritus anno demum quinto et sexagesumo Fiam!

(*Ter.*), I become a bridegroom now for the first time in my five and sixtieth year!

Nunc dēnum vēnis? Cur passu's? (*Ter.*), Are you come now for the first time? Why did you put up with it so long?

Quartā vix dēnum expōnīmūr hōrā (*Hor.*), At last at ten o'clock (and then with difficulty) we land.

*b. Nothing short of\**, especially with the pronoun *i* or *eo*: as,  
Sic enim sentio, id dēnum esse mīserum quod turpē sit (*Cic.*), For I feel that that, and that alone is wretched which is base.  
Idem velle ēt idem nolle, eā dēnum firma amicitia est (*Sall.*), An identity of desires and dislikes, that and nothing short of that constitutes lasting friendship.

1448. *Dum* is strictly an adverb of time and signifies—

*a. While, as long as* (nearly always with the indicative):

Dum haec in Vēnētis gēruntur†, Titurius in finis Unellōrum pervēnit (*Caes.*), While these things were going on among the Veneti, Titurius arrives in the territories of the Unelli.

Dum Lātinē lōquentur littērae, quercūs huic lōcō non dērit (*Cic.*), So long as literature shall talk Latin, this spot will not be without its oak.

Die insēquenti quiēvērē milites, dum praefectūs urbis virēs inspīcēret‡ (*Liv.*), The next day the soldiers rested, that the general might in the interval examine the strength of the city.

*b. Until* (nearly always with the indicative mood, unless a purpose be intended): as,

Expecto dum illē vēnit (*Ter.*), I am waiting until that person comes.

Expecta amābō, dum Atticum convēniam§ (*Cic.*), Wait, I pray you, until I can see Atticus.

*c. Provided that* (always with the subjunctive): as,

Odērint, dum mētuant (*Cic.*), Let them hate, provided they fear.

Omnia hōnestā neclēgunt, dum mōdō pōtentiam consequntūr

\* Dēniquē is sometimes used in this sense.

† See § 458.

‡ The subjunctive, to denote a purpose.

§ The subjunctive of the purpose.

(Cic.), They neglect all that is honourable, if they can but attain political power.

d. *Yet, a while*, as an enclitic after negatives (including *vis*), or the jussive mood: as,

Vixdum ēpistōlam tuam lēgēram cum Curtius vēnīt (Cic.), I had scarcely yet read your letter, when Curtius called.

Lēgatiōnē dēcrētā necdum missā (Liv.), When the embassy had been decreed, but not yet sent.

Adesdum, paucis tē vōlo (Ter.), Here a moment, I want a few words with you.

1449. Enim must commonly be translated by the English conjunction *for*, but at times retains what was probably its earlier signification *indeed*, as in *ēnimvērō*, *indeed*, *indeed*; *nēque enim*, *nor indeed*; *ētēnim*, *and indeed*; *ātēnim\**, *true you will say, but in fact*; *sed enim*, *but indeed*, &c.: as,

Enimvērō Dave, nīl locist segnitiae nec socordiae (Ter.), Indeed, indeed, Davus, there is no room for sloth or stupidity.

Quid tūte tecum? Nīhil enim (Plaut.), What are you saying to yourself? Nothing, I assure you.

1450. Jam is an adverb of time, and often differs from nunc just as *eo tempore* differs from *hoc tempore*. It commonly denotes something extreme in point of time: as,

a. *Already* (sooner than might have been expected): as,

Hermae tuī Pentēlici jam nunc mē dēlectant (Cic.), Your Mercuries of Pentelic marble already now charm me (before I have seen them).

Haec jam tum cum ādērās offendēre ējūs ānimum intellēgēbam (Cic.), This, already when you were with us, I perceived annoyed him.

b. *At last* (later than might have been expected): as,

Postūlo ut rēdeat jam in viam (Ter.), I expect him to return at last into the right path. (He has gone astray long enough.)

c. *Presently*: as,

Dē quibus jam dicendī lōcūs ērīt (Cic.), Of which I shall presently have an opportunity of speaking.

\* See § 1445 c.

*d. Then again, lastly* (to denote a transition from one subject to another): *as*,

*Jam quantum dicendī grāvītātē vāleat, vos saepē cōgnostīs (Cic.),*  
Then again how impressive he is as a speaker, you yourselves  
have often witnessed.

*e. Jam jamquē, of what is expected every moment: as,*

*Quaquam ipsē jam jamque ādēro (Cic.),* And yet I myself shall  
be with you forthwith.

1451. *Ita* \* 'so' differs from *sic* 'so' as the logical *i* or *eo* 'this' from the demonstrative *hō* 'this.'

*a. So (so exceedingly), pointing to a coming ut 'that': as,*

*Inclūsum in cūrīā sēnātum hābuērunt itā multos diēs ut intēriē-*  
*rint nonnulli fāmē (Cic.),* They kept the senate shut up in  
their house so many days that some died of hunger.

*b. So (so little), with the same construction: as,*

*Hoc tibi itā mando ut dūbitem an tē rōgem (Cic.),* I give you  
this commission, but with so faint a heart that I doubt whether  
I ought to ask the favour: *or*, Though I give..., yet I doubt, &c.

*c. So, referring to the preceding sentence: as,*

*Itā sunt omniā dēbilitātā (Cic.),* To such an extent is everything  
exhausted.

*Ita est (Ter.),* Yes, it is so.

*d. So, corresponding to a preceding or following 'as' (ut, &c.):*  
*as,*

*Ut quisque optūmē Graecē scit, ita est nēquissimū (Cic.),* As  
each man is better acquainted with Greek, so is he a greater  
rogue.

*e. So†, in expressing a prayer: as,*

*Itā mē Dī bēne adjūvent, nonnihil tīmeo (Ter.),* So may the gods  
protect me, I am somewhat frightened.

*f. Ut...itā, although...yet: as,*

*Ut ā proeliis quiētem hābuērāt, itā non noctē, non die unquam*

\* The oldest form of the neuter pronoun *id*. Compare the Gothic neuter *thata*, whence our *that*.

† *Sic* is used in the same way: *Sic tē Dīvā pōtens Cypri...rēgat*.

cessāverant āb ōpĕrĕ (*Liv.*), Although they had had rest from fighting, yet they had never ceased either by day or by night from working.

*g.* Itā\*...sī, on the one condition...that: as,

Pācis īta ālīquā spēs est, si eam ut victi audiētis (*Liv.*), Of peace there is not the slightest hope, except on the condition that you listen to the terms offered as men who are conquered.

*h.* This, referring to an accusative and infinitive following †: as, Itā constītuī, fortītĕr esse āgendum (*Cic.*), I resolved upon this, that I must act with firmness.

*i.* So (*so very*), with the words by which the degree is to be measured, not expressed (especially after negatives): as,

Sīmūlācrā praeclārā sed nōn īta antiquā (*Cic.*), Figures of great repute, but not so very old.

1452. Nam, while it commonly signifies *for*, has two other meanings which deserve attention:

*a.* Thus, *for example* (introducing a particular instance after a general proposition) ‡. *b.* It often assigns a reason why a particular name or fact which might have been expected is not included in a series or argument just preceding. Thus,

Nam quod nēgas tē dūbītārē quin magna īn offensā sim āpud Pompeium hōc tempōrē, non vīdeō causam cūr ītā sīt (*Cic. ad Att.* ix. 2), I purposely pass over your statement that you have no doubt of my having given great offence to Pompey, for this simple reason, that I do not see any reason why it should be so.

1453. Quidem§ gives emphasis to the word or words before it, and its meanings deserve great attention. They are—

\* So also sic is used in Horace: Sic ignōvissē pūtāto Mē tibi, sī mēcum cēnās. Indeed sic is only si with the demonstrative suffix added. Compare the use of *so* in English for *if*: So you dine with me, I'll forgive you.

† Sic is used in the same way.

‡ See Caesar, B. G. iii. 28.

§ The same in meaning and perhaps in form as the Greek γε. See 'Alphabet,' p. 141.



a. *At least : as,*

Mihī quīdem pergrātum fecisti (Cic.), On me at any rate you have conferred a great obligation.

Meā quīdem sententiā pāci semper est consulendum (Cic.), In my opinion at least (whatever others may think) peace ought ever to be the object of our counsels.

b. *Nē...quīdem\*, not even : as,*

Id nē fērae quīdem faciunt (Cic.), This even the wild beast does not do.

Ne id quīdem explorātum est (Cic.), Even that is not certain.

c. *Et quīdem, and indeed, nay : as,*

Mē cum Gābīnio sententiam dicere et quīdem illum rogārī prius (Cic.), That I should give my opinion in the same room with Gabinius, and indeed he be asked his first!

d. *Et quīdem, and qui quīdem (in replies), assenting to what is said, and at the same time ironically adding what renders it useless : as,*

Torquem detraxit hosti.—Et quīdem sē texit nē interfīret.—At magnum pericūlum adiit.—In oculis quīdem hostium (Cic.), He tore the collar from his enemy's neck.—Yes, and (excuse my adding) covered himself with his shield, that he might not be killed.—But still he incurred great danger.—Certainly, in the eyes of the enemy.

At erat mēcum sēnātus—et quīdem vestē mūtātā. At tōta Italiā convēnerat—cui quīdem vastitātis mētus infērēbātūr (Cic.), But the senate, you say, were with me. They were, and (you have forgotten to add) dressed in mourning. But all the inhabitants of Italy had assembled to support me. They had, and (by way of encouragement I suppose) were daily threatened with the devastation of their property.

e. *Qui quīdem, which by the way : as,*

Quō quīdem in bellō virtūs enītuī ēgrēgiā M. Cātōnis proāvī tui (Cic. *pro Mur.* 14), In which war by the way, the valour and abilities of your great-grandfather, M. Cato, shone conspicuous. Dē triumphō tibi assentior, quem quīdem tōtum facile abjēcērō

\* See §§ 1405, 1412, 1415.

(Cic.), About the triumph I agree with you, and by the way I shall readily abandon the whole thought of it.

f. *It is true, certainly* (a concession commonly followed by *sed*): as,

Fācis āmicē tū\* quīdem sed mīhi vīdērīs āliūd hōnestum iūdicāre atque ēgo existūmem. (Cic.), You act like a friend I grant, but still you seem to me to hold a different opinion of what is right and proper from that which I entertain.

Ignosco ēquīdem† tibi, sed tū quōquē mihi vēlim ignoscās (Cic.), I forgive you certainly, but I must beg you too to forgive me.

g. Similarly in a transition from one subject to another, the last clause of the preceding matter has a *quidem*, while the new matter is introduced with an *autem*. Thus,

Ac dē primō quīdem offici fontē dixīmus. Dē trībūs autem rēliquis latissimē pātet eā rātiō quā sōciētās hōmīnum continētūr (Cic. de Off. i. 6, 7), And we have now said enough of the *first* source of duty. Of the three which remain, the most extensive in its operations‡ is the principle by which society is held together.

1454. Quōd (the neuter of the relative) is translated by the words *that, because, &c.* In the older constructions it is generally preceded by some part of a logical pronoun. The difference in use between quōd and ūt in the sense of *that*, lies chiefly in this, that quōd commonly precedes a statement of facts past or present in the indicative, ūt commonly introduces purposes or results expressed in the subjunctive. The uses of quōd belong for the most part to the following heads:—

a. *That, the fact that* after a logical pronoun (see §§ 301 &c., 1112 &c.): as,

Eo ipso quod nēcesse ērat solvī, fācultas solvendi impēdiēbātūr (Liv.), By the very fact that it was necessary payment should be made, the means of making that payment were obstructed.

Hōrum fortissimī sunt Belgae, proptēreā quōd ā cultū prōvinciae longissimē absunt (Caes.), Of these the bravest are the Belgae,

\* See § 1080.

† i. e. ego quidem, and perhaps pronounced ēkem or ēke.

‡ Literally, extends most widely.

for the reason that they are furthest removed from the civilization of the province.

*Praeterquam quod admissi auditique sunt, eā quodque vānā lēgatio fuit (Liv.),* Beyond the fact that they were admitted and heard, this embassy also was without effect.

*b.* As *quid*, *why*, is used for *propter quid*, so *quod* is commonly used for *propter quod*, that is, *because*. Thus,

*Grātiās āgimus dūcibus vestris, quod oculis magis quam auribus crediderunt (Liv.),* We thank your generals for that they gave credit to their eyes rather than to their ears.

*In viam quod tē dēs\* hoc tempore, nihil est (Cic.),* There is no reason why you should expose yourself to travelling at this season.

*Laudat Africānum quod fuerit† abstīnens (Cic.),* He praises Africanus for having been temperate.

*c.* In *that*, where *quum* or the relative itself might have been used (see § 1455 *h.*): as,

*Bēnē faciētis quod ābōmīnābīnī (Liv.),* You do well in rejecting it as something impious.

*Fecisti mīhi pergrātum quod Serapiōnis librum ad mē misisti (Cic.),* You have done what is most agreeable to me, in sending me Serapion's book.

*d.* *Quod* often introduces a clause which serves as the nominative or accusative to the main verb, or stands in apposition to a noun. Thus,

*Accēdit quod mirifice ingēniis excellentibus delectatūr (Cic.),* There is added the fact, that he is wonderfully charmed with men of extraordinary genius.

*Mitto quod omnis meas tempestates subiēris (Cic.),* I pass over the fact, that you have encountered all the storms to which I have been exposed.

*Me unā consōlātiō sustentat, quod tibi nullum ā mē pietātis officium defuit (Cic.),* For myself but one consolation supports me, I mean the fact, that no duty demanded of me by affection has been wanting to you.

\* See § 1189.

† See § 1205.

e. Quōd often introduces a sentence, which is to be the subject of remark, when the English may be expressed by *with regard to the fact that*, or more simply: *as*,

Quod scribis\* tē sī vēlim ad mē ventūram, ēgō vērō tē istīc essē vōlo (Cic.), As to your offer to come to me if I wish it, I do *not* wish it (my dear Terentia); on the contrary, I wish you to remain where you are.

Quod mē vētas quidquam suspicārī...., gēram tibi mōrem (Liv.), You forbid me to harbour any suspicion—I will oblige you.

Quōd ad crimīna attīnet, quibus mōti bellum indixistis, vel fātēri eā tūtum censēmūs (Liv.), As regards the charges which induced you to declare war, we think it safe for us even to confess them.

f. Non quōd, *not because, not that* (or more commonly non quō), with a subjunctive, is used to deny a reason, or to guard against an inference: *as*,

Laudābīliōrā videntūr omniā quae sīnē pōpūlō testē fiunt, non quod fūgiendus sit, sed tāmen nullum theātrum virtūtī consciētiā māiūs est (Cic.), Everything seems more praiseworthy that is done without the people being witnesses, not that the people ought to be avoided; but still no theatre is grander for virtue than one's own conscience.

g. Quōd, like quum (see § 1455 g.), is used to denote duration of time: *as*,

Jam diu est quōd victum non dātīs (Plaut.), It is now a long time since you gave out any food.

h. Quid quōd often introduces a new and striking fact when the literal translation would perhaps be: *what would you say to the fact that* —? but the idea may often be more simply expressed by *nay*. Thus,

Quid quod sēnātūs eos vōluit praeessē prōvinciis, quī non prae-fuissent (Cic. ad Att. vi. 6), Nay the senate decreed that those should preside over the provinces, who had not already done so.

\* Similarly in Plautus and Terence, quod dicās is used in speaking of the future, 'As to your telling me, as you perhaps may.'

i. Quōd followed by a conjunction, as *sī*, *nisi*, *ut*, *nam*, *ubi*, &c., is often used to connect a new sentence with what precedes; in which case it often admits such a translation as *but*, *whereas*, and. Thus,

Quod *sī* tū vāleres, jam mihi quaedam explorāta essent (*Cic. ad Att. vii. 2, 6*), Whereas if you had been in health, some points would have been cleared up for me before this.

1455. Of *quom*, *quum*, or *cum*\*, the chief uses are as follow:—

a. To denote time, with the past-imperfect subjunctive, *while*, i. e. at some point of time in a long period. Thus,

Ad Hannibālem, quum ad lacum Averni esset, quinquē nobīles jūvenēs ab Tarentō vēnerunt (*Liv.*), There came to Hannibal, while he was near the lake of Avernus, five young men of high family from Tarentum.

b. Time with the past-perfect subjunctive, *after*†, *when*: as,

Quum saepe actā rēs esset magnis certāminibus, postrēmō pācem fieri plācuit (*Liv.*), After the matter had been repeatedly discussed with great violence, at last a resolution was adopted that peace should be made.

c. In indefinite expressions‡, *quum*, when preceded by a verb signifying existence, is followed by a subjunctive: as,

Erit illud prōfectō tempus quum grāvissūmi hōmīnis fidem dēsiderēs (*Cic.*), There assuredly will come the time when you will feel the loss of so high-principled a man.

d. When a time is precisely defined, as for instance by the two particles, *tum cum*, the indicative is used even with the past tenses, both perfect and imperfect: as,

Tum quum in Asiā res magnas permulti amiserant, scimus Rōmae fidem concidisse (*Cic.*), At the time when very many lost vast properties in Asia, we know that at Rome credit received a violent blow.

\* In form an old accusative of the relative. Compare the English *when*, the old accusative of *who*, as *then* is of *the*.

† Yet after *postquam*, *ubi*, and *ut*, in a sense nearly the same, the indicative aorist is used.

‡ See § 1189.

Quid quum dābās his litēras, nōn eōs ad mē ventūrōs arbītrābāre? (Cic.), Well, and when you were handing the letter to them, did you not think that they would come to me?

e. *When*, used with the perfect and the other tenses in a manner not included under the heads *a*, *b*, *c*, and requiring commonly the indicative: as,

Quum se intēr ěquītum turmās insīnuāvērunt\*, ex essēdis dēsīliunt (Caes.), When they have worked their way among the squadrons of cavalry, they leap down from their chariots.

Quum Caesār in Galliam vēnit, altērius factiōnis princīpēs ērant Aedui, altērius Sēquānī (Caes.), When Cæsar first came into Gallia, the Ædui were at the head of one party, the Sequani of the other.

Longum illud tempus, quum nōn ěro, mǎgis mē mōvet quam hoc exīguom (Cic.), That long period, when I shall no longer exist, has more influence with me than the present short span.

f. *When*, where the time or circumstances are first defined, and then follows *cum* with an indicative verb, which is in substance the main verb of the sentence: as,

Lěgēbam tuas littēras quum mihi ěpistōla affertūr ā Leptā, circumvallātum essē Pompeium (Cic.), I was in the act of reading *your* letter, when behold dispatches are brought me from Lepta, stating that Pompey was blockaded.

Commōdum ad tē dēdēram littēras, quum āpud mē Diōnŷsius fuit (Cic.), I had only that moment sent off a letter to you, when Dionysius made his appearance here†.

g. In expressing a long period down to the present inclusive: as, Hanc dōmum jam multōs annōs est quom possīdeo (Plaut.), This house, it is now many years since I first occupied.

Multi annī sunt cum ille īn aerē meo est (Cic.), It is now many years that that man has been in my debt.

\* This reading, not *insinuaverint*, is justified by the MSS. and required by the idiom of the language. It is one of many such passages corrupted by editors. See Madvig ad Cic. de Fin. v. 15.

† Literally, 'at my house.' See § 1161.

**h.** With two indicative verbs in the same tense, to express identity of action as well as identity of time (when the best translation is by the preposition *in*): as,

Quae quum tāces, nulla esse concēdis (Cic.), In the very fact that you say nothing about these matters, you acknowledge that they amount to nothing.

Praeclārē facis quum puērum diligīs (Cic.), You act a most noble part in thus loving the child.

Lōco illē mōtū est quum est ex urbē dēpulsū (Cic.), In driving him out of Rome, we dislodged him from his (military) position.

**i.** When used as an equivalent for *quod*, it has an indicative: as, Grātulor tibi quum tantum vālēs apūd eum (Cic.), I congratulate you on your having such influence with him.

**j.** Quum, *since, as, although*, used to denote a reason\* *for* or *against*, requires the subjunctive. Thus,

Quī cum ūnā dōmō jam cāpi non possint, In ālias dōmōs exeunt (Cic.), And as at last they cannot all be contained in one house, they move off into other houses.

Druentiā quum āquae vim vēhāt ingentem, non tāmen nāvium pātiens est (Liv.), The Durance, although it carries with it a tremendous volume of water, still is not able to float ships.

**k.** Quum followed by *tum*† unites two clauses, the first of which deals with what is general, or common, or old, while the latter opposes to it that which is special, or strange, or new. Hence the *tum* is often accompanied by emphatic adverbs, such as *maximē*, *imprimis*, *vērō*, &c. In this construction sometimes the subjunctive mood, more commonly the indicative, follows *quum*. Not unfrequently the *quum* is used without any verb of its own. Thus,

Quum plūrīmas commōditātēs amīcitiā contineat, tum illā prae-

\* The text of Cicero, particularly in the miscellaneous letters in the 6th and following books, has often quum or quando, where the best MSS. have the more correct reading quōniam, viz. where a reason is given and an indicative mood follows. See Wunder's V. L. ex codice Erfurtensi. Praef. p. 97, &c. See § 1229.

† See § 1231.

stāt omnībūs (Cic.). Among the very many advantages which friendship possesses, the most important of all is this.

Quum ipsam cognitiōem jūris augūrii consēqui cūpiō, tum mehercūle tuis studiis ergā mē dēlectōr (Cic.). At the same time that I am eager to acquire a knowledge of the augural law for its own sake, I am upon my word charmed with your zeal in my favour.

Dē rēpublīcā ex tuis cum praesentiā tum fūtūra ētiam māgīs expectō (Cic.). As to public matters, I look to your friends for an account not merely of what is, but still more of what is to be.

1456. Vērō always gives great emphasis to the word before it. Its chief uses are as follows:—

a. Added to enim, *indeed*, giving it greater power: as,

Enimuéro Dave nī locist segnitiae nec socórdiae (Ter.). Indeed, indeed, master Davus, there is no room now for sloth or stupidity.

b. In answering questions\* emphatically, in which case it commonly follows either the verb or a personal pronoun which stands first in a sentence. Thus,

Egō vērō Apūliam prōbō (Cic.). Yes, my friend, you are right; I do approve of Apulia (as the place for you to go to).

c. It is particularly used after the pronoun *i* or *eo*, as also after the particles of time, *tum*, *ubi*, *ut*, to introduce the end of a climax, *then beyond all mistake, then with a vengeance*: as,

Hoc sēnātui cūram injēcit nē tum vērō sustinēri sēditiō non posset (Liv. v. 7), This filled the senate with alarm lest their last hope should now be destroyed and the sedition should be indeed past resistance.

Ut vērō† Nūmīdās insēquentēs āquam ingressi sunt, tum rigērē omnībūs corpōrā (Liv. xxi. 54), But the moment that, in pur-

\* See §§ 578, 586, 1079, 1427.

† Observe that the full translation of *vero*, after *ut* or *ubi*, is not given until the *apodosis* as it is called of the sentence. To understand the force of *vero* in this passage, it should be known that the Roman troops had come out of their camp without sufficient clothing, without breakfast, in a winter day, amid snow and wind.



suit of the Numidians, they entered the water, then *beyond all mistake*, the bodies of all the men became numbed with cold.

Id vērō ita accendit animōs ut p̄r om̄nē fās atquē n̄fās s̄cūtūrī vindicem libertātis vidērentūr (*Liv.* vi. 14), This indeed completed their indignation, enraging them to such a degree that they seemed ready to follow the assertor of their liberties even to the violation of every divine and human law.

d. As a connecting particle it may be translated by *but*, but some words should always be inserted to express the importance of the matter added : as,

Certior factūs est trīs jam cōpiarū partis Helvētios transduxissē, quartam vērō partem cītrā flūmen rēliquam essē (*Cass.*), He received information that the Helvetii had conveyed over three parts of their forces, but that the *fourth* part fortunately was still on his side of the river.

1457. Ut\* is translated by *that* or *to*, *as*, *how*, *when*, &c. Its constructions are as follows :—

a. *That*, *to*, to express an object (always with an imperfect subjunctive) †: as,

Ab ārātro abduxērunt Cincinnātum, ut dictātōr esset (*Cic.*), They took Cincinnatus from the plough that he might be dictator.

(Ut quemadmōdum sentiō lōquar) (*Cic.*), (To talk with you as I really feel ‡).

Ut te omnes dī deaque p̄rdunt (*Ter.*), Oh that all the gods and goddesses would destroy thee!

Hos lābōres tīmeo ut sustīneās (*Cic.*), These labours I am afraid you will not support.

b. *That*, *so that*, *to*, *so as to*, to express a result (always with a subjunctive) §: as,

Sol effcīt ut omniā flōreant (*Cic.*), The sun causes everything to blossom.

\* Ut is in origin only another form of quōd. The difference in form is explained by the several changes which have occurred in illū and illū, in quōd and cū, in cūbī and ūbī.

† See § 1179.

‡ See § 1227 g.

§ See §§ 1182, 1187.

*Siciliam itā vexāvit ut eā restitui in antiquom stātum nullō mōdō possit (Cic.).* He has harassed Sicily to such a degree that it cannot by any means be restored to its former condition.

c. *That*, in the sense of *granting that, even allowing that, although\**, in which case it commonly begins the sentence (still with a subjunctive): as,

*Sed ut fuēris dignior, non compētitor in culpa est (Cic.).* But even allowing you were the more worthy of the two, it is not your competitor who is in fault.

*Verum ut hoc non sit, praeclārum spectāculum mihi prōpōnō (Cic.).* But even supposing this is not so, I promise myself a glorious sight.

d. *That, to think that, the idea of —!*, in elliptical phrases of indignation or ridicule †: as,

*Pater ut obesset filiō dēbeat! (Cic.).* The idea of a father being bound to damage his son!

e. In explanation of some preceding word, *namely* (still with a subjunctive): as,

*Quod ipsi diēbus vīginti aegerrimē confecerant, ut flūmen transirent, ille unō diē fecerat (Caes.).* What they themselves had completed with the greatest difficulty in twenty days, the other had done in a single day.

f. *How* (with an indicative in direct, a subjunctive commonly in indirect sentences): as,

*Ut vāles? (Plaut.).* How do you do?

*Audisti ut mē circumsteterint (Cic.).* You heard how they planted themselves round me.

g. *As*, to express similarity, often with *sic* or *itā*, *so*, to correspond with it. An indicative is required in this and all the following constructions. Thus,

*Itā est, ut scribis† (Cic.).* It is as you say.

*Ipsē rex, sic ut somno excitus erat, semīnūdus fugit (Liv.).* The king himself, just as he was when roused from sleep, with but half his clothes on, runs off.

\* See § 1227 b.

† See § 1227 e.

‡ Literally, 'write,' the extract being from a letter in answer to one from Atticus.

Homo ūt\* erat fūriōsus respondit (Cic.), The fellow with his usual madness replied.

Illi, ūt\* est hōmīnum gēnus suspiciōsum, hoc arbitrantūr (Cic.), Those (Sicilians), with that readiness to suspect which characterizes their nation, hold this opinion.

h. *As, to judge from what* —. Thus,

Ut istam rem video, obsātūrābērē (Ter.), To judge from what I see of that business of yours, you will have your fill of it.

i. *As, so far as is possible, making allowance for* — (in elliptical phrases, no verb following the conjunction†). Thus,

Multum ut illis temporibus vāluit dicendō (Cic.), He had great power in oratory, making allowance for those times.

j. To express contrast, rather than similarity, when the ūt and itā may be translated by *though, yet*. Thus,

Ut locus procul mūrō sātis aequus āgendis vineis fuit, ita haudquāquam prospērē, postquam ād effectum ōpēris ventum est, coeptis succēdebat (Liv.), Although the ground at a distance from the wall was sufficiently level for bringing up the vineæ, yet when they came to the actual employment of them, no success whatever attended their efforts.

k. As applied to time, ūt commonly signifies immediate succession, *the instant that*, and is most frequently followed by the aorist of the indicative: as,

Fūgā sātellitum, ut jācentem vidērē rēgem, facta est (Liv.), A flight among the guards took place the moment they saw the king lying on the ground.

l. It is also used to denote the point from which a period of time commences, but with the same notion of *immediate succession*, *from the very moment that*: as,

\* Probably an elliptical construction for: sic eō tempōrē fūriōsus ūt erat semper fūriōsus. Observe too that in such constructions the verb comes immediately after the conjunction.

† Some such phrase as fieri pōtest understood. This construction must be carefully distinguished from another elliptical use of ūt with fieri pōlet understood, 'as naturally happens.' See Heindorf ad Horat. Serm. i. 6. 80.

Ut Cātīlina ērupit ex urbē, semper vīgīlāvī (Cic.), From the very moment that Catiline sallied from Rome, I have ever been on the watch.

## 1458. ORDER OF WORDS.

In the simplest form of sentence, viz. one which denotes an action, the common order is the nominative, the accusative, the verb; i. e. first the quarter whence the action proceeds, then the direction of that action, lastly the action itself. Any words belonging to the nominative and accusative commonly follow them, while those belonging to the verb commonly precede it. The latter consist of adverbs or adverbial phrases which express the time, manner, means, and generally the attending circumstances.

1459. But as the grammatical connection between Latin words is expressed in the terminations of those words, a greater freedom of position is admissible than would be practicable without ambiguity in English. Hence the words of a Latin sentence are commonly placed with a view to marking their relative importance and emphasis\*, and on this principle must the arrangement of the Latin sentence be studied.

1460. The most conspicuous place in a sentence or clause of a sentence is the first. Hence this place is allotted to an emphatic word. Thus, Caesar's Gallic war properly begins with the word 'Gallia.' Again, in the seventh chapter there occurs a sentence beginning with *Caesar*†, because the preceding paragraph spoke only of what the other party, the Helvetii, were doing. Hence a sentence thus beginning with the nominative of a proper name should have some such words as *on the other hand, meanwhile, &c.* inserted after the nominative, to give it a sufficient prominence in English.

1461. A still greater emphasis is given to *other* words‡ when

\* Emphasis always implies an opposition to some other word expressed or understood, and the student would do well in each case to ask himself what the opposed word or notion is.

† See also the sentences beginning with Dumnorix, c. 9; Helvetii, c. 11; Caesar, c. 18; or Liv. xxi. c. 3. Hanno; c. 5. Hannibal; c. 7. Hannibal; c. 11. Saguntini.

‡ See the examples in interrogative sentences, § 1417. See also the

placed at the commencement of a sentence, because the very inversion of the ordinary order draws the greater attention to them: as,

Susceptum\* cum Săguntinis bellum, hăbendum cum Rŏmănis est (*Liv.*), We *began* the war with Saguntum, we must *conduct* it against Rome.

1462. The word *est* †, commonly the most unimportant word in a sentence, acquires a strong accent when placed first in a sentence or clause (see § 1080, 1st example; § 997, 3rd example); but *est* and *erat* are also found in the first place when a formal narrative or description commences ‡: as,

Erant in eă lăgiŏnē fortissimī vīri centŭriŏnes qui &c. (*Cæs. B. G. v. 44*), Now there happened to be in that legion two very brave officers, with the rank of centurions, who, &c. §

Est in sēcessū longŏ lŏcŭs &c. (*Virg. Aen. i. 160*), There is in a deep recess a place, &c.

1463. Relatives and conjunctions naturally occupy the first place in their several clauses. If they give up this place to another word, the strangeness|| of the transposition gives unusual emphasis to the word thus occupying the first place: as,

position of the verb in cases of concession, §§ 1156, 1227 *b*, and in hypothetical conditions, § 1219; also § 1436 *b*, third example.

\* Still *susceptum* in the Latin is only a participle; but the English translation would lose its force if the sentence began with 'the war.'

† Thus in Greek, *εστι*, generally an enclitic, has an accent when it commences a sentence.

‡ The monosyllabic verbs *dat*, *fit*, *it*, seem at times to occupy the first place when not emphatic. Possibly their very brevity is a reason for giving them this advantage lest they be wholly overlooked.

§ See also i. 6. *Erant*; iii. 12. *Erant*, &c.; v. 6. *Erat*; v. 25. *Erat*, &c.; vi. 38. *Erat*.—See also Virgil, *Aen. ii. 21*.

|| This doctrine of emphasis growing out of a strange position is well exemplified in the heroic verse. The most natural place for a sentence to begin is at the beginning of a verse. But there occur passages where a sentence begins in the sixth foot; and in such cases the isolated word is always specially emphatic in good writers. See Bentley ad *Lucan. i. 231*, and *Journal of Education*, iv. 356. Perhaps too, when a sentence terminates with a word in the first foot of a line, that equally isolated word should be one of importance.

Nos túa progénies, caelí quibus ádnais árcem (*Virg.*)\*, We, thine own progeny, to whom thou promisest the height of *heaven*.

Adeon rem rēdisšē, pātre<sup>m</sup> ūt extimescam (*Ter.*), To think that matters should be come to this, that a *father* should be the object of my dread!

Posthác si quisquam, níl precor (*Ter.*), If ought occur *hereafter*, I offer no prayer (for him).

Non sátis est tuóm te officium facere, fáma si id non ádprobat (*Ter.*), It is not enough to do your duty, but the world too must approve it.

1464. It should be recollected that there are many actual pauses in a sentence where the printer inserts not even a comma. The word which follows such a pause must, for the purposes of emphasis, be considered a commencing word †.

1465. It must be recollected too that many little words, as *ut, si, et, nec, sed, ne, non, an*, and the prepositions, are at times proclitics ‡, that is, pronounced with the word which follows them, so that they must not be deemed to be first words to the exclusion of the following word.

1466. The last place in a sentence is often an emphatic one : as, Qui hōnos post condītā hanc urbem hābītūs est tōgāto antē mē nēmīnī (*Cic.*), An honour which since the foundation of this city was never paid to *any one* wearing a toga before me.

Alīūd itēr hābēbant nullum (*Caes.*), Other road they had none.

Apūd Helvētios longē ditissīmus fuit Orgētōrix (*Caes.*), Among the Helvetii by far the richest man was Orgetorix.

Nam ex his praēdiis talēnta argēnti bīna Capiēbat stātim (*Ter.*), For from these farms he received two talents of silver every year invariably.

\* Compare also v. l. Trojaé qui, &c. ; 88. Tyriám qui, &c. ; and iii. 658. ingēns cui, &c.

† Thus, in the ordinary hexameter, there is frequently a pause after the first two feet and a half, which is followed by an emphatic word, as in *Virg. Ecl. x.*:

|                   |                              |
|-------------------|------------------------------|
| Gállo, cújus amor | tantum mihi crēcit in hōras, |
| Quántum vére novo | viridis se súbicūt álbus.    |

‡ See § 28.

Animos vestros tentābunt semper, vires nōn expēientūr (*Liv.*),

Your courage and your feelings they will attempt to master, aye without intermission; of your actual strength they will make *no* trial.

1467. It has been stated that the ordinary place of a verb is at the end, and that it is emphatic at the beginning of a sentence. When placed elsewhere it has the power of making the preceding word or words emphatic\* : as,

Sāguntum *vestri* circumsident exercītūs : mox *Karthaginem* circumsidēbunt Rōmānae lēgiōnēs (*Liv.*), Saguntum is besieged by *your* armies : ere long *Carthage* will be besieged by the legions of Rome.

Utīnam prō dēcōrē tantum et non prō sālūte esset certāmēn (*Liv.*), Oh that the struggle had been one for *glory* only and not for *existence*.

Ut servēmīni deest vōbis ānīmus? Quid sī mōriendum prō pātria esset fācērētis? (*Liv.*), When the object is to save yourselves, does your courage run low? What then would you have done, if you had had to die for your country?

Prius Semprōniō per civium agmen quam pēr hostium† fuit ērumpendum (*Liv. xxii. 60*), Sempronius had to force a passage through the ranks of his own countrymen before he forced one through those of the enemy.

1468. Sometimes the word thus placed before the verb is not itself so emphatic as the word with which it is intimately connected, and which then stands at the end of the sentence : as,

O Geta, Prōvinciam cepīsti duram (*Ter.*), Oh Geta, the duty you undertook was a hard one.

Maecēnās ātāvīs ēdītē rēgībūs (*Hor.*),

Maecenas sprung of royal line.

\* The reason of this appears to be that the predicate of a sentence is commonly the more emphatic part, and that the verb is commonly the chief part of the predicate. Observe too that a participle in its own clause has the same influence.

† The comma usually inserted after *hostium* is inadmissible, as the *fuit* should be pronounced almost as though it were attached to it like an enclitic.

1469. An adjective\*, if emphatic, commonly precedes its substantive; whereas, when not emphatic, it commonly follows†. Thus,

Saepe et contemptūs hostis cruentum certāmēn ēdīdit, ēt inclīti pōpūlī rēgesquē perlēvī mōmentō victī sunt (*Liv.*), If a *despised* foe has often maintained a *bloody* contest, not less often have *renowned* states and monarchs been conquered by the *slightest* blow.

Pulchrum ērit Campānī, Rōmānum impērium vestrā fīdē, vestris vīrībūs rētentum essē (*Liv.*), It will be a proud thing, men of Capua, to reflect that the empire of *Rome herself* was saved from falling by *your* fidelity, by *your* power.

1470. A still stronger emphasis belongs to the adjective when it throws‡ as it were its substantive to the end of the sentence §: as,

Dē quō quum dispūtārem, tuam mihi dārī vellem Cotta ēlōquēntiam (*Cic.*), In discussing which I should have wished *your* eloquence, Cotta, to have been given to me.

Hoc tībi jūventūs Rōmāna indicīmus bellum (*Liv.*), *Such* the war which we, the youth of Rome, declare against you.

Bonās me absente hic cōnfecistis nūptias (*Ter.*), A *pretty* marriage you have knocked up here in my absence.

1471. The demonstrative pronouns, commonly occupying the place before the substantive, appear to acquire an emphasis when placed after it: as,

\* In the phrase *tuum officium facere*, 'to do your duty,' it would at first seem that *tuum* has no title to the emphatic position; but the answer is, that *officium* (= *opificium*) originally meant not *duty*, but *work*, so that the phrase literally translated is, 'to do your own work, not another person's.'

† When a substantive is very short compared to its adjective, the former commonly precedes, as *aes alienum*, *res familiaris*.

‡ This wide separation of the adjective and substantive would cause confusion, but that the great emphasis of the adjective causes it still to be ringing in the ear when we come to the substantive.

§ Compare Virgil, *Aen.* i. 643, *patrius amor*, *rapidum Achaten*; v. 657, *nova consilia*; v. 669, *nostro dolore*; v. 671, *Junonia hospitia*; v. 675, *magno amore*; v. 676, *nostram mentem*; v. 684, *notos voltus*.



Te Appi tuumquē cāput sanguīne hōc consēcrō (*Liv.*), Thee Appius, and thy head with *this* blood I devote.

1472. Nouns in apposition and the genitive commonly follow the substantive to which they belong, and therefore have an emphasis when prefixed to the substantive: as,

Unī consūli Serviliō jus fuit dicendī dictātōris (*Liv.*), To Servilius alone, as consul, belonged the power to name a dictator.

Sēd itā forsitan dēcuit cum foedērum ruptōrē dūce ac pōpūlo deōs ipsos committēre ac prōfigārē bellum, nos quī sēcundum deos viōlāti sūmus, commissum ac prōfigātum conficērē (*Liv. xxi. 40*), But perhaps it was fitting that, with a general and a people who habitually violate treaties, the gods themselves should commence the war and break the neck of it \*, and that we who next to the gods have been injured should then come in and finish it.

Fābius pōtens vir, quum inter suī corpōris hōmīnes, tum ētiam ad plēbem (*Liv.*), Fabius, a man of influence not merely among the men of his own body†, but also with the commonalty.

1473. As an emphatic word demands a large share of the attention, it tends to prevent the mind from dwelling on the word or words which follow. Hence as the first place in a sentence or clause is allotted to emphatic words, so the second place is adapted to unimportant words‡, which are inserted here although unconnected with the adjoining words: as,

Jānuā se ac pāriētibus textit (*Cic.*), He protected himself behind the gate and the walls of his house.

An hūjūs illē lēgis mentiōem fācēre ausūs esset? (*Cic. pro Mil. c. 12*), Or would he have dared to make mention of *this* law?

Hunc illi ē nāvi ēgressum comprehendērunt atque in vincūlā conjēcērunt (*Caes.*), This man had no sooner disembarked than they seized him and threw him into prison.

Magnūs ibi nūmērus pēcōris rēpertūs est (*Caes.*), A great quantity of sheep was found there.

\* Literally: to give the knock-down blow which all but finishes.

† i. e. class or order.

‡ Such words should be read most faintly, so as not to attract attention.

*Magnam haec res Caesari difficultatem adferēbat (Caes.),* No little difficulty did this occasion to Caesar.

*Rēsistēs autem si sātis firmus stētēris, si te nequē collēgae vānā glōriā nequē tuā falsā fāmā mōvērit (Liv.),* And resist him you will, if you stand firm enough, if — nor your colleague's empty boasting, nor your own ill-founded disgrace affect you.

*Unō diē intermissō Galli, atque hōc spātiō magnō crātium nūmēro effectō, mēdiā nocte ad mūnitiōnēs accēdunt (Caes.),* Having allowed one day to pass (without any attack), and having in this interval made up a great quantity of hurdles, at midnight the Gauls quietly advance to the lines\*.

*Quos sibi Caesar† oblātos gāvīsus rētnērī jussit (Caes.),* Delighted that these men should be thrown in his way, Caesar ordered them to be detained‡.

1474. It is because of their enclitic character§ that *autem, quidem, quoque, &c.* never occupy the first place in a clause or sentence. *Igitur, enim, vero,* are occasionally found at the beginning, and then have more importance than when they occupy their more ordinary place after the first word.

1475. In short|| sentences, words which are opposed to one another are either brought close together, or placed as far apart as possible, in the latter case occupying the two emphatic positions of first and last.

*Hostis hostem occidēre vōlūi (Liv.),* I wished to slay the enemy of my country.

\* Many editors would place a comma before Galli, thus giving it an importance it does not deserve. It is in fact a sort of enclitic, and should appear in the English translation in the least prominent place. Similarly a comma should follow, not precede the word Caesar or Galba, in the first line of the following chapters:—B. G. ii. 2; ii. 7; iii. 3; iii. 28; iv. 6; iv. 13; iv. 20; v. 7; v. 11.

† Here both *sibi* and *Caesar* have the nature of enclitics.

‡ For the enclitical position of a word which refers equally to two words or to two clauses, see § 1438 *b.* and *e.*

§ The vocative when in the first place is of course emphatic. Otherwise it is commonly an enclitic, and should be thrown in after an emphatic word.

|| See § 1436 *b.* note, and § 1437.

Cum hanc sibi videbit praesens praesentem éripi (*Ter.*), When he shall see her torn from him before his very face.

Ratiō nostrā consentit, pugnat ōrātiō (*Cic.*), Our principles agree, our language is at variance.

Nēc ad mortem mīnūs ānīmi est, quam fuit ad caedem (*Liv.*), Nor have I less courage to die myself than I had but now to slay another.

1476. When two clauses opposed to one another contain the same word in different cases or tenses, that common word usually precedes the words opposed.

Sī clivis vester, sicut *ad pacem petendam* vēnit, itā *pacis conditiones* rettūlisset, sūpervācāneum hoc mihi fuisset itēr (*Liv. xxi. 13*), If your countryman, who came to *ask for* peace, had in the same patriotic spirit reported the *terms* of that peace, this visit would have been superfluous for me.

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## ADDENDA ET CORRIGENDA.

- § 29, line 6, for *ingens*, cui, read *ingéns* cui\*.  
 55, line 6, for *ratio*, read *ratio*˚.  
 65, line 2, for *ass* .... as (*which belongs to* § 64), read *mell*, *honey*, *N. mel*;  
*farr*, *spell*, *N. far*; *cord*, *heart*, *N. cor*.  
 110, line 6, for *ali*, read *ali*.  
 117, line 2, for *duo*, *duo*, read *duō*, *duō*.  
 117, lines 2, 3, for *ambo* *ambō*, read *ambō* *ambō*.  
 157, line 2, for *boum*, read *bōvum* or *boum*.  
 191, line 5, for *meaning*, read *meaning*.  
 201, line 3. *Add*: Also a few nouns in *o* and *u* form a diminutive in *ula*,  
 as from *equo* or *eco* a horse, *ācu* a point, *scūleo*, *ācūleo*.  
 206, line 3. *Add*: If the noun end in any of the five terminations, *ōs*, *ēs*,  
*ūs*, *ūr*, *ēs*, this syllable becomes *ua*. Thus from *rūmōs* or *rūmār* a  
*report*; *arbūr* f. a tree; *ōpēs* n. *work*, are derived *rūmuacūso* n.,  
*arbuscūla* f., *ōpuscūlo* n.  
 225, line 63, for *diurno*, read *diūturno*.  
 252, line 24, for *vicien*, read *viciens*.  
 255, line 1, 2, for *duō*, *duō*, read *duō*, *duō*.  
 255, line 4. *Add*: except that *ambo* in the best writers has a long *o*  
 (see Prof. Ramsay's Latin Prosody).  
 278, line 9, for *reflexive*, read *reflective*.  
 344, line 5, for *nequicquam*, read *nēquicquam*.  
 359, line 6, for *vostēro*, read *vostēro* or *vestēro*.  
 366, line 24, for *quāquā*, read *quāquam*.  
 366, line 25, insert in last column: *quānam*.  
 379, n. \*, line 4, for *s*, read *is*.  
 384, n. \*, line 1, for *se* dice, read *si* dice.  
 399, line 3, for *reflexive*, read *reflective*.  
 498, line 5, insert below *scriberet*: *scripsērit*, he would write.  
 507, line 1, for *ēsse*, read *ēse*.  
 533, line 4, for *ambi*, read *lambi*.  
 534, line 28, for *compesco*, read *compesc*.  
 535, line 7, for *pēpigi*, read *pēpigi*.  
 539, line 2, insert: *oblīv* (r.), *oblivisci*, *obliviscor*, *oblītus*.  
 540, line 4, for *recidi*, read *reccīdi*.  
 553, insert after *luce* .... *luxit*: *suāde* (*swaeten*), *give advice*, *suādēre*,  
*suādeo*, *suāsi*, *suāsum*.  
 557, line 4, for *jaci*, read *jāci*.  
 570, line 32, *dele*: 2 *ornāminōr* .... *audimīnōr*†.  
 571, line 11, for *moriminī*, read *moriminī*.  
 577, line 3, for *plūmā*, read *pinnā*.

\* The suggestion of a friend, so that *ingens* is the epithet of *lumen*.

† See § 1165 note.

- § 577, line 6, for plūmīs, read pinnīs.  
 581, lines 3, 6, for plūmīs, read pinnīs.  
 632, line 3, for hēri, read crās.  
 644, line 4, dele: armāmīnōr, you must arm yourselves.  
 662, line 2, dele: prēmīlīmīnōr, you shall be pressed.  
 693, line 2, dele: sēqulīmīnōr, ye shall follow.  
 709, line 8, for tha, read that.  
 724, line 3, for ēs, read es.  
 729, line 8, insert after fertor: Subj. Past.-Imp. ferrer, &c.  
 731, line 3, for cede, read cettē.  
 734, line 8, for Fut. Perf., read Past Perf.  
 737, lines 8, 9, for ussem, usse, read hāsem, hāse.  
 761, line 3, for nescio, read nesci.  
 772, line 1. Even cito has a long o in Ter. Andr. iii. 1. 16, and elsewhere.  
 779, line 3, for a time, read at a time.  
 815, n. †, line 4, for sē-d, put apart, read sē-d, put apart.  
 817, line 2, for ēdūc, read edūc.  
 878, line 7, insert: (Hor.)  
 880, line 3, for quibus, read quibus.  
 899, line 5, for nos ne, read nosne.  
 905, n. ||, line 1, for sper, consper, read spu, conspu.  
 908, line 4, for quem, read quam.  
 913, line 2, for motive, read motion.  
 914, line dele including all those.  
 917, line 3, for stupentis, read stupentis.  
 922, line 18, dele: A.  
 946, line 2, dele after genitives the mark: †.  
 947, line 2, insert after plurimi the mark: †.  
 947, n. § line 3, for § 909, read § 922.  
 976, line 6, for pārentum, read pārentum.  
 981, n. \*, line 9, for verbs, read verb.  
 982, line 3, for cohortis, read cohortis.  
 995, line 3, for diēbūs, read diēbus.  
 999, line 8, for (Cic.), read (Liv.).  
 1005, line 6, for multi, read multō.  
 1007, line 1, dele after ablative the mark: †.  
 1007, line 3, for adsueti †, read adsueti †.  
 1009, line 3, for contentiōnē, read contentiōnē.  
 1013, line 2, for by an adjective, read by a substantive, adjective.  
 1013, line 18, for now-a-days, read now-a-days?  
 1026, line 4, for Inimicitiae, read Inimicitiae.  
 1037, line 4, for ōnūs, read ōnēs.  
 1052, line 7, for diūturnus, read diūturnus.  
 1055 a, line 3, for lōcūplētiōrem, read lōcūplētiōrem.  
 1055 c, n. †, line 2, for minus, read minus.  
 1055 e, line 4, prefix: f.  
 1057 e, line 5, for maxūmi, read maxūmi.  
 1057 h, line 4, insert: (Cic.)  
 1068, line 6, for trahēbatur, read trahēbatur.  
 1070, line 5, for numm°, read nummo.

- § 1073, line 1, for *ge*, read *ge-*.  
 1090, line 4, for *‡*, read *†*.  
 1100, line 3, insert after *consolere*: (*Ter.*)  
 1105, line 9, omit: *indignant* in the *Latin* or insert *indignantly* in the *English*.  
 1136, line 8, for *recidissent*, read *recidissent*.  
 1141, lines 10, 12, dele: *a*.  
 1148, line 13, for *dilapsă*, read *dilapsi*.  
 1148, line 32, for *What*, read *For what*.  
 1151, line 3, for *hōc*, read *hoc*.  
 1160, line 14, dele: *a*.  
 1168, lines 1, 5, 8, for *făc*, read *făc*.  
 1173, line 3, for *săcrificia*, read *săcrificiă*.  
 1173, line 5, for *commotus*, read *commotus*.  
 1179, line 7, for *incommodat*, read *incommodet*.  
 1184, n. †, line 2, for *here*, read *where*.  
 1188, line 4, for (*Cic.*), read (*Liv.*).  
 1196, line 4, for *dēclarat*, read *dēclārat*.  
 1198, line 8, for *edēre*, read *edēre*.  
 1199, line 1, for *nesciō-quis*, tri-syllable, read *nesciō-qui*, trisyllable.  
 1214, line 17, for *still he*, read *still for so serious a war he*.  
 1218, line 12, for *in hoc*, read *in hōc*.  
 1241, line 2, for *accusative*, read *nominative*.  
 1251, line 6, for *declare*, read *declared*.  
 1253, n. ‡, for *cantētūr*, read *cantārētūr*.  
 1273, line 2, for *fēriāto*, read *fēriāto*.  
 1284, line 12, for *sharpened*, read *pointed*.  
 1291, line 1, for *impērārē*, read *impēra*.  
 1322, n. \*, for *Verr i. 24*, read *Verr. i. 24*.  
 1326*f*, line 4, for *captivis*, read *captivis*.  
 1330, line 1, for *Di*, read *Dis*.  
 1331*n*, line 5, for *your*, read *your*.  
 1336, n. \*, transpose *interior* and *exterior*.  
 1350*i*, line 7, for *permit*, read *permit your sailing*.  
 1376, line 6, for *succlama*, read *succlāma*.  
 1406, n. †, for *probabl*, read *probably*.  
 1411, line 1, for *a*, read *as*.  
 1411*b*, line 2, for *you*, read *you*.  
 1428, n. †, line 4, read *attention to*.  
 1430, line 1, for *tē*, read *ēt*.

THE END.

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